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JONATHAN PARSONS.

AMONG the promoters of the Great Revival of 1740, one of the most efficient and successful was the Reverend JONATHAN PARSONS. He was eminently honored as a servant of Christ, and as an instrument of saving many souls. He was the cherished friend of Edwards, of Wheelock, and of Whitefield.

His grandfather, Deacon Benjamin Parsons, and his grandfather's brother, Joseph Parsons, were among the first settlers of the ancient town of Springfield, Mass., in 1636. They came from Great Torrington, near Exeter, in Devonshire, England, about 1630. The elder of these brothers, Joseph, was one of the witnesses of the Indian deed to William Pynchon and others, dated July 15, 1636, of the territory which included the settlement then recently begun at that place. This tract was twenty-five miles square, lying on both sides of Connecticut River.*

* I. JOSEPH PARSONS,¹* above mentioned, married MARY BLISS, and had six sons and four daughters. He died March 25, 1684. Two of the sons died young. Three of the sons, Joseph,² John,² and Jonathan,² settled in and about Northampton. Samuel² settled in Durham, Conn.

II. JOSEPH PARSONS,² eldest son of the preceding, was born 1647; married ELIZABETH STRONG, and had eight sons and two daughters. Of the sons, two were ministers, namely, Joseph,³ born at Northampton, June 28, 1671; of whom we will treat in the next paragraph. The other was David,³ born February 1, 1679; graduated at Harvard College 1705; was ordained pastor at Malden 1709; resigned May, 1721; removed with many of his people to Leicester, then a new town, and was there installed pastor September 15, 1721; resigned March 6, 1735; died 1737, aged fifty-seven. He

* The small figure after a name and a little above the line — thus: Joseph Parsons¹ — indicates the generation of the person named.

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Deacon Benjamin Parsons¹ lived in what is now West Springfield, and died there in 1690. He left five sons and three daughters, namely, Benjamin,² Samuel,² Ebenezer,² Hezekiah,² Joseph,² Sarah,² Abigail,² and

was the father of Rev. David Parsons,⁴ born at Malden March 21, 1712; graduated at Harvard College 1729; ordained pastor, Amherst, Mass., November 7, 1739; died 1781, aged sixty-nine. The last named was father of Rev. David Parsons,⁵ D. D., born at Amherst, Mass., 1749; graduated at Harvard College 1771; ordained as successor to his father, at Amherst, October 2, 1782; resigned 1820; died suddenly, at Wethersfield, Conn., May 18, 1823, aged seventy-four. He is represented as having been an excellent sermonizer, and as gifted with uncommon pulpit talents.

III. Rev. JOSEPH PARSONS,³ son of Joseph,² born, as we have said, at Northampton, June 28, 1671; graduated at Harvard College 1697; was ordained pastor, Lebanon, Conn., November 27, 1700; resigned 1708; installed pastor of the Second Church at Salisbury, Mass. (Rocky Hill), then recently formed, November 26, 1718; died March 13, 1739-40, aged sixty-eight. His ministry at Salisbury was eminently successful, and the church under his care was very flourishing, nearly three hundred being added to it during that period of twenty years, — an average of over fourteen a year. In 1728 one hundred and eight were added.*

He married ELIZABETH THOMPSON in 1701, and had five children, of whom three were ministers, namely, Rev. Joseph,⁴ of whom more in the next paragraph; Rev. Samuel,⁴ of Rye, N. H. (born 1711; graduated at Harvard College 1730; died 1789, aged seventy-eight); and Rev. William,⁴ of South Hampton, N. H.

IV. Rev. JOSEPH PARSONS,⁴ son of Rev. Joseph Parsons,³ of Salisbury, was born 1702; graduated at Harvard College 1720; was ordained pastor at Bradford, Mass., June 8, 1726; died May 4, 1765. He married FRANCES USHER, daughter of John Usher, of Boston, some time Lieutenant-Governor of New Hampshire, and had ten children, of whom the eldest son was Rev. Joseph Parsons,⁵ born 1733; graduated at Harvard College 1752; ordained pastor, Brookfield, Mass., November 23, 1757; died in the midst of much usefulness January 17, 1771, aged thirty-eight. "A gentleman of sprightly powers, an accurate reasoner, a sensible preacher, an example of the Christian virtues." Thomas Parsons,⁵ his brother, lived in Parsonsfield, Me., of which township he was proprietor, and from whom it received its name. He had twenty children, of whom Colonel Joseph Parsons,⁶ of Parsonsfield, was one, and he (Joseph) was, we believe, father of Rev. John Usher Parsons,⁷ Bowdoin College 1827, Andover Seminary 1831; ordained as a home missionary September, 1831; labored as a home missionary in Indiana, Wisconsin, Kansas, and Georgia; as acting pastor, Berkley and Hyannis, Mass., Bristol and Sanford, Me., and more recently an efficient and successful evangelist in several places in Maine.

The reader will not fail to notice the great number of ministers in this family, and the prolific character of the race.

This family is entirely distinct from the family of Theophilus Parsons,⁴ the eminent Chief Justice of Massachusetts, born 1750, died October 30, 1813, who was son of Rev. Moses Parsons,³ of Byfield, Mass., pastor there 1744-1783, a grandson of Jeffrey Parsons,¹ of Gloucester.

* This church has become nearly extinct. Only five male members were reported as belonging to it last year. It has had no settled pastor since 1816. The meeting-house, begun in 1711, and opened for worship in 1716, still stands, the only specimen of the old style of church architecture in the vicinity. The First Congregational Church in Salisbury became extinct in 1834.

Mary.² His third son, Ebenezer,² was born in West Springfield, November 17, 1668. He continued to live in his native place; in 1700 was a deacon in the Congregational church which was formed on that side of the river in June, 1698,—the inhabitants having previously attended public worship in Springfield, on the easterly side. In this office he continued till his death in 1752. His wife was Margaret Marshfield, born December 3, 1670, daughter of Samuel Marshfield. They had four sons and four daughters, namely, Ebenezer,³ Benjamin,³ Caleb,³ JONATHAN,³ Margaret,³ Sarah,³ Abigail,³ Catharine,³—all born between 1692 and 1715. Of this large family Caleb³ left no issue; Ebenezer³ had six daughters, but no sons; Benjamin³ settled in Kingston, Mass., and left four sons and four daughters. Of Jonathan,³ the youngest son, it remains to speak.

Rev. JONATHAN PARSONS³ was born at West Springfield, Mass., November 30, 1705. He was originally designed for a mechanical employment, and commenced learning a trade. But having a great desire for a liberal education, in which, it is said, he was encouraged by the Rev. Jonathan Edwards, of Northampton,* he began his preparation for college, while still working at his trade, his book commonly on the bench beside him. He entered Yale College at the age of twenty, and was graduated there in 1729.

When he entered college he had, it is presumed, no intention of becoming a minister; and it was not till the middle of his college course that he began to think seriously of religion. In a manuscript, written only a few years before his death, Mr. Parsons takes a review of his life, with special reference to the time and manner of his conversion. In this document he says:—

“Though I had religious parents, who took great pains with me, yet my childhood and youth were vanity. I broke through all the restraints of education and conscience, and gave loose to my carnal heart. When I was studying in order for college I behaved more soberly in the sight of the world, but was really no better; and after I entered college, though more studious than some, yet I know of none more wicked, while some were more open in their wickedness. When I had been two years in college I was taken with a fever, at my father's house, and at this time was under a great sense of my sin and danger. After recovery my conscience was tender, and I became so serious and strict that the most of my acquaintance took me for a converted person. I thought it was my duty to make an open profession of religion, and did so accordingly. I thought I was in a fair way for heaven, though I am now convinced that I was a stranger to the new birth.”

* So I find it stated; but if it were so, the encouragement must have been given while Edwards was a tutor in Yale College, and two or three years before his ordination. He was but two years older than Parsons, and was ordained at Northampton February 15, 1727.

Designing now to enter the ministry, Mr. Parsons, before he left college, engaged in theological studies, at first under the direction of the rector (or president), Rev. Elisha Williams, and afterwards, for a short time, with the Rev. Jonathan Edwards, at Northampton.

At the time of which we now speak there was a great and wide-spread degeneracy from the strictness of the early days of New England. The "half-way covenant" had been generally adopted, and as a consequence the churches, to a very considerable extent, were composed of unconverted members. During the long ministry of Rev. Solomon Stoddard, at Northampton, reaching from 1670 to 1729, the doctrine had been zealously inculcated by him, that the Lord's Supper, not less than the other sacrament, is among the appointed means of regeneration; and that it is the duty of unconverted persons, still regarding themselves as such, to unite with the church, and come to that sacred ordinance. Through Mr. Stoddard's great influence this pernicious sentiment had been adopted, not only at Northampton, but in many other places in New England. The door into the church being thus opened for persons without piety, it was not long before persons of this character were found in the ministry. There can be no doubt that between 1680 and 1740 many unconverted men were found in the pulpits of New England. They were grave and sober men, of unblemished moral character, and regular in the routine of ministerial duty; but they could not testify in their preaching to a work of the Spirit to which their own hearts were strangers. They were supposed to be orthodox in sentiment, at least moderately so. During the latter part of the period under review, however, it became evident that Arminian and Pelagian errors had been embraced by many of the ministers, not only in the Connecticut Valley, but in the vicinity of Boston and elsewhere. Such sentiments, indeed, were not openly avowed; but the "Great Awakening" of 1740-43, by the reaction against it then occasioned, opened the way for a full disclosure, resulting at length in the Unitarianism and Rationalism of the present day.

It should not be a matter of wonder, therefore, that a young man of fine talents and estimable moral character, like Jonathan Parsons, should, notwithstanding his lack of earnest piety, and his being tinctured with Arminian views of doctrine, have received encouragement to enter the ministry even from such men as Edwards. It may well be supposed that in 1730 Edwards, then only twenty-seven years of age, and only three years a minister, may have lacked some of that discrimination in things of this nature for which he was afterwards distinguished. We know that it was not till more than ten years later that Edwards fully renounced the opinions and practice of his grandfather Stoddard, touching the terms of church-fellowship.

Within six months after taking his first degree at Yale College, Mr. Parsons was invited by the First Congregational Church in Lyme, Conn., "to preach as a probationer for settlement." He arrived there February 28, 1729-30, and in May following the people invited him to become their pastor. Some doubts on his part as to the validity of ordination by elders led to a considerable delay.* These doubts at length yielded, and he was ordained March 17, 1730-31. His parish was finely situated at the mouth of Connecticut River, on its eastern side, and contained at that time a population of seven hundred and sixty-eight souls. On the 14th of December following he was married to Phebe Griswold, born April 22, 1716, the eldest daughter of John Griswold, Esq., of Lyme.† She was a woman of superior understanding and of eminent piety. It is said she sometimes wrote sermons for her husband. By this marriage he had thirteen children, six of whom died in infancy.

Mr. Parsons, though destitute of a sound Christian experience, and not well grounded in the doctrines of the Gospel, found his ministry, even from the first, attended with encouraging results. Some quotations from a letter of his in Prince's Christian History will illustrate this statement.

"The summer after my settlement," he says, "there was a great and general concern about religion, especially among the young people. There was a general inquiry, 'What must I do to be saved?' Great numbers came to my study, some almost every day for several months together, under manifest concern for their souls. I urged them very much to works, and advised awakened persons to attend upon the Lord's Supper. In less than ten months fifty-two persons were

* Previous to 1722 there was not an Episcopal church or clergyman in Connecticut, or scarcely in New England. In that year the rector of Yale College, Rev. Timothy Cutler, and five other Connecticut ministers, expressed, at the College Commencement, their doubts as to the validity of any but Episcopal ordination. The earnest discussions, which followed in that Colony very naturally occasioned some doubts on the subject in the mind of Mr. Parsons and others about to enter the ministry.

† The Griswold family were early settlers in Lyme. Matthew Griswold, born in England about 1597, came with his four brothers to America about 1636; settled in Windsor, Conn., that year, and in Saybrook 1639. He moved across the river to East Saybrook, afterwards known as Lyme, and died there, aged ninety-six. His son Matthew married Phebe Hyde, born 1663, daughter of Samuel, the only son of William Hyde, who came from England about 1636, settled first in Hartford, and was afterwards one of the original proprietors of Norwich, Conn. (See the excellent Hyde Genealogy, by Chancellor Walworth, Vol. I. p. 10.) They had eleven children, of whom the above-named John Griswold was the second. He was born December 22, 1690, and died September 29, 1764. His younger brother George was graduated at Yale College in 1717, and was pastor of the East Church in Lyme. Mary Griswold, born 1694, a sister of these, was the wife of Edmund Dorr, of Lyme, whose daughter, Eve Dorr, wife of George Griffin, was the mother of that eminent divine, Rev. Edward Dorr Griffin, D. D. Matthew Griswold, eldest son of John, born 1714, was Governor of Connecticut, as was his son Roger, after him.

added to the church. Many of the young people were greatly reformed. They turned their meetings for vain mirth into meetings for prayer, conference, and reading books of piety. And yet I have no reason to think that many were at that time savingly converted. Many, indeed, made an open profession of religion; but very few did this in the belief that saving grace is necessary to a lawful attendance upon the Lord's Supper. Nor have we, in admitting persons to communion, ever acted on that principle, but the contrary.

"After I had been settled nigh two years," — we now quote from the manuscript already referred to, — "I was convinced that I had built my hopes of heaven upon the sandy foundation of my own righteousness. The terrors of the law were very dreadful upon me for several months. Sometimes I thought I must be in hell in a few minutes. I thought every one that saw me must see my wretchedness, and often wondered how they could treat me with common respect, much more with the respect due to a minister; and yet I believe my people were never so respectful to me as when I had those apprehensions of misery. If I had any quiet at this time, it was when I was upon my knees, begging for mercy, or reading the Bible. These duties I attended to much of my time. One morning, as I came out of my study to attend family worship, I found myself naked, and saw the justice of God, though he cast me off forever. My struggles were all hushed in a moment, and I think I submitted to sovereign mercy. It was not ten minutes, I believe, before I saw the justice of God fully satisfied in Christ, and how he could save the chief of sinners. I saw the sufficiency of Christ, as the surety of the covenant of grace, to redeem the most helpless, wretched, and hell-deserving. Still I was not satisfied of a change of heart till several months afterwards.

"Some time after this I preached to the Indians at Nehantic,* on the nature and necessity of regeneration, Mr. C—— and Mr. A—— being present. After service Mr. A—— told me he was afraid I was not converted. My heart said there was reason to fear it. I had been several days in distress about it, and his discourse increased my distress. I went home, eight miles, very pensive. I slept but little that night, and rose early. Mrs. Parsons, taking notice of something extraordinary, asked what was the matter. I told her I could not live so. After attending family worship, I retired to a secret place in the field, resolving never to see anybody till I had my state cleared up, whether good or bad. I had not been alone with my Bible, and upon my knees, more than two hours, before light broke in with such assuring satisfaction, that I could not doubt of my safety. This was a time, 1741, of the outpouring of the Spirit in the land, and eminently so at Lyme, when many were savingly converted."

Mr. Parsons, in connection with such an experience, of course renounced his Arminian principles, and embraced, in its fullest extent, the plan of salvation by grace alone. From this time the salvation of souls was his great object; and this he steadfastly pursued till the end of life. He had heard of the labors of Whitefield in Boston and other parts of New England, in

* Or Niantick. The Niantick Indians, the remnant of a once powerful tribe, lived in the eastern part of Lyme.

September and October, 1740, and went himself in October to hear him in New Haven, and some other places. Great misapprehensions and prejudices against Mr. Whitefield existed in Connecticut and elsewhere; but Mr. Parsons, on hearing him, was satisfied that he was indeed a faithful and earnest preacher of the Gospel, and that he was doing great good. In March, 1741, Mr. Parsons visited Hartford to witness the tokens of the remarkable effusion of the Holy Spirit on that place. On his return he received letters from Rev. Dr. Colman, giving an account of the labors of Gilbert Tennent in Boston, in the January and February preceding, and of their exceedingly happy influence. The information thus obtained he communicated to his people; and now his own soul was all on fire with zeal for the conversion of souls. Mr. Tennent arrived at Lyme April 1, on his return from Boston to New Brunswick, N. J., where he then resided. He preached at Lyme and at Saybrook, and many were solemnly affected.

"After this," observes Mr. Parsons, "our assemblies for public worship were greater and more attentive than before. Upon the request of the people, I readily consented to preach as often as I could, besides the stated exercises of the Sabbath. Once every week I conducted a public lecture, besides several private ones in various parts of the parish. It pleased God to encourage my heart, give me unusual freedom, and a firm state of bodily health, so that I could go through three times the service I had been able to endure at other times. I was able to study and write three sermons a week, and preach several others from my old notes; for I seldom preached without writing."

On the evening of the 14th of April, 1741, Mr. Parsons preached at East Lyme, the parish of Rev. George Griswold, his wife's uncle. The text was Psalm cxix. 59, 60, and the effects were very remarkable. The word fell on many with great power. Many had a deep sense of their sins, and of God's great displeasure against sin, and against them as sinners; so as to be utterly overpowered. Some cried out in bitter agony, unable to restrain themselves, and some fainted away. Some hours were spent in praying with the distressed, and giving them counsel. It was believed that every one of those who were so powerfully wrought upon at that time afterwards gave evidence of genuine conversion. It was the truth of God which they heard that night; it was the truth which caused that anguish and distress; and it was the truth, applied by the Spirit of God, which gave relief. Let the most careless, or the most blameless sinner, yet unconverted, hear the truth of God, applicable to his case, and let that truth exert its due and proper influence, and a similar experience would be his.

The work went on in the parish of Mr. Parsons during the months of April and May, and all through the summer and fall. The young people

forsook the vain mirth and foolish amusements to which they had been addicted, and formed themselves into societies for prayer and for reading books of piety. They resorted to their pastor's study for religious instruction; and when they met in companies, the topic of conversation was the salvation of the soul. Their thoughts were remarkably taken off from this world, and drawn towards eternity. Mr. Parsons gives a very interesting account of the work in Prince's Christian History, which is too long for insertion here. "I continued," he says, "to preach and to exhort publicly, and from house to house, besides attending upon distressed souls in my study. Though I spake to them with unusual moderation, in my study and in my sermons, I was commonly obliged frequently to pause, and entreat them, if possible, to restrain their feelings, so that they might attend to what I had further to say. . . . I do not remember that I preached a sermon during this month [May, 1741] without some manifest tokens of the presence of God in our assemblies. Many were awakened, and convictions were deep. People flocked to my study daily, and in great numbers, deeply wounded. Sometimes I had thirty in a day, and sometimes forty, fifty, and even sixty persons, under deep concern upon the grand affair of their souls. . . . Many even of the members of the church confessed that they found themselves dead in trespasses and sins; and found no fault, if their neighbors believed them when they said it. They would solemnly declare that they never knew what real union to Christ is, and that they were strangers to sensible communion with God and his Son. . . . There were many instances also and the number was daily increasing, of persons filled with great joy and comfort. It was common to see such overcome, and fainting under high discoveries of God reconciled in Christ; and some were overcome with deep concern for others."

"There was, moreover," he continues, "a great increase of religious knowledge. I believe the people advanced more in acquaintance with the Scriptures, and a true doctrinal understanding of divine truth, in six months' time, than they had done in the whole of my previous ministry, which was nine years." So mighty a helper in the knowledge of religious truth is a heart prepared to receive it! "Many evidently looked upon sin with abhorrence, and were renewed in the spirit of their minds. Rough and haughty minds became peaceful, gentle, and easy to be entreated. Love to God and man, lowliness of temper, forbearance, and a courteous deportment, increased abundantly." The work was thus clearly manifested to be of God.

The day of the annual election in Connecticut had in previous years been observed in Lyme as a day of mirth and festivity, and even of vicious excess. This year the people requested their pastor to preach to them, on that day, a lecture in the meeting-house. The election fell on

the 14th of May, and this was a day long to be remembered in that town. Mr. Parsons preached from Matthew xxiv. 37 - 39 to a large and attentive audience. His own feelings were strongly moved, and he was enabled to discourse on Christ's coming to judgment in a very solemn and impressive manner. "In the midst of the sermon," he writes to Rev. Dr. Colman, of Boston, "the Spirit of God fell upon the assembly with great power. In a minute's time the people were seemingly as much affected as if a thousand arrows had been shot in among them. The heart of almost every sinner was pricked, and the children of God greatly affected with compassion toward them. The arrows of conviction were so sharp, and stuck so fast in many hearts, that they were forced to cry out aloud with anguish of soul. Several stout men fell as though a cannon-ball had made its way to their hearts. Fifty or sixty persons were crying out, and praying with loud voices under a sense of their sins, and the wrath of God, under which they felt themselves to be. . . . After the assembly was dismissed my house was soon filled with wounded souls."

The 11th of October in that year, 1741, was a memorable day in Mr. Parsons's parish. On that day the Lord's Supper was administered to nearly three hundred souls. Mr. Parsons preached from Psalm ii. 12, "Kiss the Son," &c., on the nature and necessity of faith in Christ. The glory of the Lord was wonderfully manifested. The Saviour was almost visibly present, feasting his people with his love. Many of the communicants exhibited in their countenances tokens that heaven was already begun in their souls. Love, admiration, joy, humility, and holy delight shone in their faces. Many said they had never before seen so much of the glory of the Lord, and the riches of his grace; many could not support themselves under an overpowering sense of Christ's wonderful love to sinful men. "While I was breaking the bread, near an hundred persons were melted down in such sort as my eyes never saw before. Many whole pews were almost overwhelmed; some from a sense of the majesty, some from a sense of the wisdom and glorious excellency of the great God, shining through the Man Christ Jesus, and others from a sense of the dying love of the Redeemer. Never did I see so much love, so much pleasure and delight, and such an apparent spirit of forgiveness where there had been any unhappy broils. They could scarcely wait till the sacrament was over, without flying into one another's arms." Several of the communicants, who had not before experienced a change of heart, became recipients of Divine grace at this time, evincing the reality of the change by their subsequent holy lives.

"Nor were public and private meetings," he further remarks, "the only scenes of such influences and effects; the closet, the field, the shop, the kitchen, all bore witness to them. It was no uncommon thing for Christians to be overcome in their private retirements."

The converts were chiefly from among the youth ; but three or four were upwards of fifty, two were near seventy, and one was NINETY-THREE years of age. Mr. Parsons had reason to hope that about one hundred and eighty souls belonging to his congregation — consisting, as he states, of about one hundred and twenty families, — met with a saving change in this revival. In nine months, ending February 4, 1742, one hundred and fifty persons were added to the church. Numbers, who were already in the church, were reckoned among the converts ; and others who had been Christians in previous years were greatly quickened and refreshed.

While this work of Divine grace was in progress in his own parish, Mr. Parsons was sent for by some of the neighboring ministers to preach to their congregations. Accordingly, in the month of June, 1741, he visited New Salem, New London, Norwich, Stonington, and Groton, and preached in each of those places with manifest tokens of the Divine blessing. In New London, under the preaching, "there was a great and general conversion visible in the faces of the people." In Norwich, "they gave very solemn attention ; and there was a concern apparent, by tears and sighs, in almost every corner of the house." In Stonington, "there was much weeping in the assembly."

To the Niantick Indians in Lyme, who numbered about one hundred and thirty souls, Mr. Parsons, for some time, preached once a fortnight, "and God evidently manifested his power among them." About fifteen souls, according to the best judgment he could form, "were converted within five months."

In September, 1742, Mr. Parsons visited Boston, and by invitation preached for Rev. Thomas Foxcroft * at the weekly Thursday Lecture, in the First Church, then standing in Cornhill (now Washington Street), opposite State Street. Entering fully, as he did, into the views of Whitefield, and other eminent promoters of the revival, and being deeply impressed with the conviction that a considerable portion of the ministers in that vicinity, as well as in New England generally, were opposed to what he believed to be the genuine operations of the Holy Spirit, he availed himself of that occasion to bear a decided testimony, in respect to the state both of the ministry and of the churches. The sermon, entitled "Wisdom justified of her children," was published shortly after, occasioning considerable excitement, and some controversy. The author, in a preface of no moderate length, recognizes the fact of its bearing somewhat of a controversial aspect, and urges several considerations in justification of the uncompromising stand which he had felt it his duty to take. He does not justify the gross irregularities and excesses of Davenport and the like of him ; but he

* Mr. Foxcroft was in sympathy with the revival. Dr. Chauncy, his colleague, was the leader of the opposition to it.

denounces, in no measured terms, the substitution of a more lax system of doctrine for the faith of the Puritan fathers, and finds in this the true reason of the existing opposition to the revival. It breathes a spirit of glowing zeal for the Redeemer's cause; but along with this exhibits somewhat less than could be desired of the meekness and gentleness of the Gospel.*

It has not unfrequently been the fact that great revivals have awakened great opposition, and that the most eminent and godly ministers, after a great blessing on their labors, have found themselves compelled to retire from the scene. It was so in Northampton; it was so in Lyme. Mr. Parsons, at the time of his ordination there, was an Arminian, and during several years taught the people that their salvation was not of the mere mercy and grace of God, but that it was at least partly of works; and that they might safely rest in part on their own doings for acceptance with their Final Judge. When, at the end of five years after his settlement, he became convinced that he had been leading his congregation down to perdition, he burned up all his old sermons, and began to preach salvation through the atoning merit of Christ alone. A great change soon became apparent not only in him, but in them. Many, indeed, were hopefully converted and fitted for heaven; but all were not. A considerable number assumed the attitude of bitter opposition to him, and to the work of which he was so efficient a promoter.† Many false reports were put in circulation against him, and against his doctrine. The contention became at length so sharp, that at his own request he was dismissed from his pastoral charge in October, 1745.

At the commencement of the Great Revival in New England many of the ministers, as has already been remarked, were unconverted men. They were, for the most part, grave men, studious of good order, attentive to the forms of religion, and reputedly orthodox. When religion, in the time of the revival, was exhibited, not as a matter of cold speculation, not as an affair of mere form, but as an animating, quickening influence, as a vital force, renewing and transforming the whole soul, many of these ministers set themselves in opposition against it. They felt themselves reproved and condemned by these new exhibitions of religion. They had experienced nothing of this sort. If this was religion, they had no

* Sprague's *Annals of the American Pulpit*, Vol. III.

† It is remarkable that one of the prime leaders of the opposition was Edmund Dorr, who married Mr. Parsons's wife's aunt, and who was the maternal grandfather of that earnest and sound divine, so well known as the strenuous promoter of revivals, Rev. Edward Dorr Griffin, D. D. Mr. Dorr was "a clothier, a man of mind, and of indomitable perseverance." (*Hyde Genealogy*.) The other leaders of the hostile party were Samuel Southworth, Timothy Mather, and Josiah DeWolf. They were sustained and encouraged by many of the neighboring clergy, who were of Arminian sentiments, and opposed to the revival.

religion. They condemned the revival, therefore, as mere frenzy and delusion. They condemned the measures which were taken to promote it, and stood aloof from all participation in it.

Had the promoters and subjects of the revival fallen into no errors and excesses, the revival would, from the nature of the case, have been strongly opposed. The natural heart is always and everywhere opposed to God's truth and to the advancement of his kingdom. Unfortunately, serious mistakes were committed by some of the chief instruments of the revival. There were lamentable excesses and delusions in some parts of the country, among a few of its subjects. These mistakes and disorders were neither so many nor so gross as was often pretended; but such as they were they furnished the enemies of the revival with plausible reasons for the attitude of hostility they had assumed. Here, in passing, we may remark, that when God sees men determined to find fault with his Gospel and oppose his work he, in his inscrutable wisdom, suffers them to be provided with occasions to manifest their enmity, and with reasons which, to prejudiced eyes, seem to justify it. It was so in the time of Christ and the apostles, and has been so ever since. Matt. xi. 16-19; 2 Thess. ii. 11, 12. It was so in 1741 and the following years.

The result was an immediate division, in respect to religious sentiment, among the ministers and churches of New England. On the one hand was a clearer conviction and a firmer holding of the great doctrine of salvation by grace, through the mediation and atonement of Christ, applied to the soul of the believer by the special influence of the Holy Spirit. On the other, was a cold indifference, a dead formality, soon settling down into avowed Arminianism. President Edwards, in his farewell sermon at Northampton in 1750, speaks of Arminianism and its kindred doctrines as having made, within the seven preceding years, "vastly greater progress than at any time in the like space before."

It does not appear that either of the ministers of Newbury, Mass., including Newburyport, but excluding Byfield, which parish is partly in Rowley, were friends of the revival, or took any measures to promote it. On the contrary, all four of them were numbered among its opposers. Rev. John Tucker, of the First Church, was known to be an Arminian; the other three, Rev. Messrs. Thomas Barnard, John Lowell, and William Johnson, joined in organized opposition against Whitefield and his proceedings.* Some of the people of what is now Newburyport [incorporated 1764], however, had caught the spirit of the revival; and about the time of Mr. Parsons's dismissal from Lyme took some steps towards forming a new congregation. By the advice of Mr. Whitefield Parsons was invited to visit that place. He accordingly left Lyme October 28, 1745, and

* Tracy's "Great Awakening," pp. 348, 345.

arrived at Newbury in the beginning of the following month. On the 3d of January, 1745-6, a new church was formed, composed of members from Mr. Tucker's church in Newbury Old Town. The following is a copy of the engagement entered into by these persons at this time :—

"We the subscribing brethren, who were members of the First Church in Newbury, and have thought it our duty to withdraw therefrom, do also look upon it our duty to enter into a church state; especially as we apprehend this may be for the glory of God, and the interest of the Redeemer's kingdom, as well as for our own edification and comfort.

"We do, therefore, as we trust, in the fear of God, mutually covenant and agree to walk together as a church of Christ according to the rules and order of the Gospel.

"In testimony whereof, we have hereunto set our hands and seals, this third day of January, A. D. 1746."

Nineteen men, whose names appear in the note below,* subscribed the foregoing engagement, and constituted the church of which Mr. Parsons was installed pastor in March following. In the same month of March he removed his family to Newburyport.

The following is the call to Mr. Parsons from this new church. We copy the *original paper*, now before us.

NEWBURY, Jan^y 7, 1745-6.

To the Rev^d Mr. JONATHAN PARSONS, now in Newbury :—

REV^d S^r,—

By these We Inform you, that we have form^d ourselves into a church. And as Such, we now hereby Signify our Desire that you would Accept of the Pastoral Office over us. In Expectation of your Answer, with Prayers for y^e Direction & Blessing of Heaven in this Affair, we rest,

Your Hearty Friends, & Brethren in the Gospel of Christ,

CHARLES PEIRCE,	} Com ^{ms} for y ^e new
MOSES BRADSTREET,	
JOHN BROWN,	
	Church in Newbury.

Soon afterwards a large number of the members of the Third Church in Newbury,† being dissatisfied with their pastor, Rev. John Lowell [ordained 1726, died 1767], withdrew from that church without a regular dismission, and became members of Mr. Parsons's church. We have before us the original paper in which they ask to be admitted to the new church. It is too long for insertion here, but we give the names of the subscribers

* Charles Peirce, Moses Bradstreet, Edward Presbury, John Brown, Richard Hall, Benjamin Knight, William Brown, Benjamin Pierce, Daniel Noyes, Mager Goodwin, Thomas Pike, Daniel Wells, Joseph Hidden, Nathaniel Atkinson, Jr., Jonathan Plummer, Daniel Goodwin, Silvanus Plummer, Samuel Hall, Cutting Pettingell.

† Now the First Church in Newburyport, and avowedly Unitarian.

in a note below.* From this document it appears that their request for a dismission was absolutely refused on two grounds: 1. That it was a breach of covenant obligation to withdraw. 2. That Mr. Lowell and his church did not acknowledge the new church as a church of Christ. To the first of these objections the subscribers manfully reply, that "it is the natural right of every man to judge for himself in matters of religion, and that without check or control from any man." They were acting conscientiously, and by their covenant vows were bound to "take care for their best edification," as they were now doing. To the second objection they reply that for their own part they were well satisfied that the new church was "a well-constituted and organized church." The paper is dated Newbury, June 7, 1746.

At that time, much more than at present, parish lines were strictly observed, and it was thought very disorderly to form a new church within the territorial limits of one of the same denomination. To obviate this diffi-

* We give them in the order in which they stand on the paper:—

Timothy Toppan	Nathan Brown	Judith Swett
Richard Tappan	Isaac Johnson	Mary Swett
Enoch Titcomb	Jonathan Greenleaf	Sarah Greenleaf
Elizabeth Titcomb	Sarah Goodhue	Martha Johnson
Joseph Bayley	Moses Peirce	Elizabeth Edwards
Sarah Bayley	Sarah Cross	Hannah March
Zech. Nowell	Joanna Clarke	Ellis Couch
Enoch Sawyer	Edna Griffin	Elizabeth Little
Sarah Sawyer	Joanna Goodhue	Hannah Little
Ebenezer Little	Kezia Coal	Susanna Kezar
Enoch Titcomb, Jun.	Abigail Parse	Sarah Lowden
Jonathan Samson	Elizabeth Cheney	Daniel Harris
William Noyes	Mary Greenleaf	Abigail Fowler
Jane Obben	Mary Cook	Hannah Ordway
Josiah Titcomb	Rebecca Brown	Sarah Titcomb
Mary Hoyt	John Greenleaf	Sarah Stickney
Mary Samson	Abigail Greenleaf	William Harris
Sarah Wyatt	Timothy Greenleaf	Elizabeth Bailey
Mary Dole	Susanna Greenleaf	Benjamin Rogers
Tamzen Stevens	Mary Combes	Leze [Elizabeth ?] Rogers
Edmund Morss	Elizabeth Rich	Joshua Combes
Robert Mitchell	Alex ^r Noyes	John Berry
Joshua Greenleaf	Lydia Couch	Samuel Somerby
Moses Todd	Abigail Harris	Sarah Somerby
George Goodhue	Sarah Colby	Elizabeth Sleeper
Samuel Harris	John Harris	Sarah Fowler
Joseph Goodhue	Enoch Swett	Sarah Fowler
Philip Combes		

Eighty-two in all, thirty-five males and forty-seven females. The writer has some little doubt about two or three names, e. g. Mary Samson, whether it may not be Jameson; Alex^r Noyes, whether Alex^r or something else; Elizabeth Bailey [or Corley?].

culty, the new church was made Presbyterian,* in form, and as such has ever since remained. Its doctrinal articles were decidedly Calvinistic.

Much difficulty, and even hardship, was experienced by the members of the new church, in consequence of their secession from the old. They were called "New Lights"; and being still within the territorial limits of

* This is the statement of Rev. Jonathan Greenleaf, grandson of Mr. Parsons. But Rev. Daniel T. Fiske, in his "Discourse delivered at the Centennial Celebration of the Essex North Association," at Rowley, October 15, 1861, says: "This church" (the church of Mr. Parsons in Newburyport) "was not at first Presbyterian, but Congregational." He gives several reasons for this statement; one of which is: "Those members who withdrew from the Third Church, in asking for a dismission say that it is 'in order to be formed into a Congregational Church agreeable to the word of God.'" Another is, that, in the organization of the church and the installation of the first pastor, no Presbytery gave any aid, or was even invited to assist; not even a Congregational Council. They organized themselves by a solemn mutual covenant; and the installation services were conducted wholly by Mr. Parsons and the church. After a sermon by Mr. Parsons, the church formally renewed their call, which he formally accepted, saying, "In the presence of God and these witnesses, I take this people to be my people"; the clerk, in behalf of the Church, replying, "In the presence of God and these witnesses, we take this man to be our minister." Mr. Fiske justly remarks, "The whole of these proceedings were ultra-Congregational."

In confirmation of Mr. Fiske's statement, the present writer has to say, — I now have before me the *original minutes* of several meetings of the church in question, a part of which now follows: —

"Newbury, June 24, 1746. At Deac^a Brown's a Q^a put to y^e ch^b, viz. whether y^e ch^b does agree to consd^r of & give an answer to y^e Petitioners [the 82 seceding members from Mr. Lowell's church] by y^m [by themselves, without asking anybody's advice or help]; or whether y^e ch^b chuses to send for a council of ch^{ms} to advise in y^e affair." The consideration of the "affair" was adjourned for one month, and then for twelve days longer. August 5 the church met; nothing more was said about a Council; but "'twas voted y^t y^e rules greed upon by y^e ch^b be presented to Mr. Moorhead's [Rev. John Moorhead of Boston], Presbutery y^e first oppotunity, & in Case y^e s^d Presbutery consent y^t y^e ch^b retain her own rules in admitti members electi Elders & Disciplini offenders by y^e Sessions, &c., y^e y^e y^e ch^b consent to be joyn'd to s^d Presbutery, and desire y^m to take our affairs respecti Disciplin so far undr y^e care as is propo to a Presbutery. At y^e same meeti 'twas voted y^t Mess^{rs} John Brown & Moses Bradstreet with y^e Pastor be desir'd to present to s^d Presbutery y^e vote of y^e ch^b respecti her consent as above, & sho y^m y^e Articles or Rules of Discipline," &c.

But at a meeting held October 9, 1746, "Voted y^t upon furthr consd^r y^e ch^b agrees to defer y^e offer to unite wth Mr. Moorhead's Presbytery for y^e present, & continue in y^e state it now is."

The truth appears to be, that this ultra-Congregational church did not adopt the Presbyterian form of church order till nearly three years later, when they had failed, after several attempts, to secure from the Legislature the rights of a distinct parish, and as the only possible means which, however, proved impossible, of securing those rights. Presbyterianism has always been distasteful to the New England mind. This church, the Old South Church in Newburyport, is still Congregational in heart, under a Presbyterian outward form. The present membership is about three hundred and fifty. See "Contributions to the Ecclesiastical History of Essex County, Mass.," Boston, 1865, pp. 241 — 243, also 249, 267, 342.

the First Parish, were obliged by law to contribute, by their taxes, for its expenses for many years. They petitioned the Legislature of the Province for relief, but in vain. In 1770 partial relief was obtained; and in 1780 the new State Constitution secured perfect liberty.

"The connection thus formed continued happily for thirty years, and until death dissolved the tie. The church was enlarged during the ministry of Mr. Parsons to the number of several hundred members, at least two hundred of whom were supposed to have been converted by his instrumentality; and the congregation increased till it became one of the most numerous on the continent.

"In this great congregation Mr. Parsons labored abundantly, casting abroad the good seed of the Word with an unsparing hand. His ministry here was not marked with any great events. It was peaceful and useful, and the years glided away till the time of his departure." — *Greenleaf's Memoir of Rev. Jonathan Parsons, in American Quarterly Register*, Vol. XIV. p. 115.

As one of the fruits of the Great Awakening we may reckon Dartmouth College. Rev. Eleazar Wheelock, born in Windham, Conn., May, 1711, graduated at Yale College 1733, was ordained pastor of the church at Lebanon Crank, now the town of Columbia, Conn., in March, 1735. He soon became eminent as a preacher; and in the revival of 1740 he labored, not only in his own parish, but extensively in other places, with great diligence and success. Trumbull says that his public "addresses were close and pungent, and yet winning beyond almost all comparison, so that his audience would be melted into tears before they were aware of it."* After the religious excitement had subsided Mr. Wheelock, to eke out a small salary, took a few scholars to instruct at his own house. Among these boys was Samson Occum, a Mohegan Indian, then about nineteen. This youth proving to be one of great promise, Mr. Wheelock took other Indian boys to instruct, until in 1762 he had more than twenty young men under his care, chiefly Indians. For their maintenance funds were obtained from benevolent individuals, in this country and in Great Britain. The plan, by degrees, was enlarged, until Mr., now Dr. Wheelock, determined to remove his school to some newly settled region, which might be nearer to the Indians, and where a thorough education might be given to the youth, both Indian and English, who might resort to it. He at length determined to establish his school in the western part of New Hampshire. More fully to accomplish his benevolent purpose, a charter was obtained from Governor John Wentworth, dated December 13, 1769, establishing DARTMOUTH COLLEGE.† For some months after this it was not fully decided in what place the college should be located. Governor

* Trumbull says Wheelock had the best voice, by far, for a preacher he ever knew.

† Dr. William Allen, grandson of Dr. Wheelock, says that Governor John Wentworth, and not the Earl of Dartmouth, was the real founder of Dartmouth College. He means, of course, not to deny the superior claim of his own ancestor.

Wentworth thought that Landaff would be the most eligible site, while Wheelock preferred Hanover. At Wheelock's desire, Mr. Parsons visited Portsmouth, in March, 1770, and called on the governor. The interview between them is narrated in a letter never before printed, which will be found in the note below.*

* Mr. Parsons to Rev. Eleazar Wheelock, D. D., Lebanon, Conn. :—

"N. PORT, March 27, 1770.

"R. & D. B.,—

"Yo^{rs} of y^e 14th Instant, by Mr. Call, came safe to hand on y^e 18th at evni. Y^e next day I rid over to Portsmouth & h^d a private and very free interview wth Gov. W—h, he freely told me y^e he co-d not approve of any proposal y^e he h^d heard of to fix y^e College in any town wth the chief of y^e Lands lay in a few men's hands—y^e w^ever mi't be said in favor of such a scheme for y^e present, y^e College wo-d in all probability, be bro't under contributions if fixed in such a town—y^e y^e Lands proposed for y^e College wo'd be liable to a tax for town & Province affairs, &c., &c.—he s^d that he own'd a gre't p^t of severl towns ims. & it wo'd gretly raise our private interests to have it fixed in one of y^{rs} towns; but y^e he was not consulti private interest but y^e declared design of y^e Institution. —Y^e rather y^e y^e sho'd not be suited he wo'd yield it sh'd be in Haverhill or Bath, as y^{rs} towns were tolerably situated. But he gretly preferr'd Landaff to any Pla, not only B. it is situated as near the centre of y^e Province accordi as he expects y^e line wil be fixed & so wil accommodate y^e inhabitants & Indians; but especially as y^e whole township is given to y^e College—y^e Oxford & Cambrige Universities in England re upon y^e own lands, & y^e it will be of gret importance to ve y^e new College settled on its own lands. Prticlrly on y^e acets viz. B. y^e all y^e Civil & religious affairs of y^e whole town will be under y^e direction & manage'nt of y^e authority of y^e College—y^e if vicious or contentious, bad men get in, yy can be turned off—& farther y^e y^e incomes to y^e College wil probably be double if it is on its own lands & y^e President & fello's ve y^e Improvers of y^e land under y^e eye, &c. &c.

"Twas objected y^e y^e President h^d almost worn ims. out in y^e Indian service & it wo'd be an insupportabl burden to be planted in a Wildern.—y^e other towns y^e had made improvements mit be well situated for y^e Province & more comfortabl to y^e &c.—Ans^r. All y^{rs} consid^r wil not take off the objections offi'd agnst placi it in any town y^e is chiefly own'd by a few proprietors, nor ans^r the reasons for its bei at Landaff—y^e he did not dout, D^r Wheelock h^d a good h^t & uprit intentions & y^e happiness he wo'd feel in promoti y^e public Interest wo'd carry im thro & surmount all imaginary difficulties—y^e y^{rs} difficulties wil soon be removed—y^e 3 years ago Wolfsburg was a Wildern. & now so pleasant a situation y^e he is movi ims. & family y^e spring to abide y^e.—But further, he said, it wo'd not be necessary to move to Landaff befo. prepar^{am} re made—y^e the Pres'd^t, fellos, & scholars mit abide for some years in some settled town until y^{rs} re put in order &c. & it is his opinion y^e a house need not be built for the scholars till a future time—y^e the first building sho'd be for the President & for two fello's. Y^e y^{rs} wil be large eno. to hold all y^e scholars for the present &c. But further, he s^d, it wo'd not be necessary to move to Landaff befo. prepar^{am} re made—y^e y^e President, fello's & scholars mit abide for some years in some settled town untill y^{rs} re put in order, &c. & it is his opinion y^e a house need not be built for the scholars till a future time—y^e the first buildings sh^d be for y^e President & for two fello's—y^e y^{rs} wil be large eno. to hold all y^e scholars for y^e present &c.—y^e it wil

It is well known that George Whitefield, the great evangelist of modern days, died at the house of Mr. Parsons, in Newburyport, on the morning of the Sabbath, September 30, 1770. Whitefield came from Newport, R. I., to Boston, early in August; preached there several times; came to Newburyport, and preached once; went to York, Me.; and on his way back, having preached at Exeter on Saturday in the open air, returned to the house of Mr. Parsons, expecting to preach for him the next day. But being very ill during the night, he fell asleep in Jesus about sunrise, and Parsons preached to an immense and sorrowing congregation, from Phil. i. 21, "To die is gain." A letter, relating minutely the facts of the case, written by Mr. Parsons to Dr. Gillies, of Glasgow, will be found in the sequel. This letter, which has never before been printed, we copy from Parsons's letter-book. Mr. Parsons did not survive Whitefield many years. His constitution gave way under his long-continued and arduous labors, and, after a long and distressing sickness, he died in much peace, on the 19th of July, 1776, aged seventy-one. After the death of Whitefield, a tomb was built to receive his remains underneath the pulpit, agreeably to a wish he had often expressed to be buried there. Mr. Parsons's remains were laid in the same vault. There they who in life had enjoyed such endeared friendship will repose together, till the archangel's

soon be coach road fro Portsmouth to Landaff—y^t it is tolerably so already to Wolfborough w^e is 46 miles, & 30 of it better y^a fro Portsmouth to B—n—y^t Landaff is ab^t 30 miles or a little more or less fro his Seat.

"But I can only give hints by w^e y^e may more y^e guess at his sentiments. I askt im whither the Province wo'd not settle some^eg handsome upon y^e President—he told me he designed to make y^e motion, but was waiti for a good time—y^t £200 L. M. per annum was y^e least he hop'd wo'd be granted.

"Thus I've laid befo y^e y^e substance of a free conversaⁿ wth his E—y wⁿ 7* has rais'd up, I believe for some gre't and good y^egs & now, tho I cant advise, my D^r B—r, y^e wil suffer me to exh^t y^e—it shal be in y^e words of y^e Apos., 'Look not evry man on his own y^egs, but evry man also on y^e y^egs of others. Let y^e same mind be (φρονεω) y^e same act, & exercise of y^e mind & will be in y^e w^e was also in X. I.' I was lately shewn y^e passage of a letter fro a gentleman to his friend, viz. 'y^e your interest is y^e grand object of your pursuit.' I hope y^el give matt^r of conviction to evry one desirous to kno' y^e truth, y^t y^e re not govern'd by a narro' selfish spi., seeki y^e own honor, ease, or secular interest; but by y^t meekn', humility, love, & wisdo. w^e was eminently conspicuous & perfectly exemplified in our L. I. X.

"I desire y^e wo'd not expose me fro y^e two last letters I wrote y^e: but look upon y^e in confidence. His Excellency sends his Compliments, & assure y^e yo'self I am your faithful friend & ser.
J. P.

"To Dr. ELEAZAR WHEELOCK, Lebanon, Connct^t.

"P. S. I forgot to tell y^e, he s^t if y^e College was fixed in Landaff it wo'd be y^e settlement of y^e Town, but if not, 6000 acres must be given to settlers: i. e. 100 acres to each settler."

* Seven is, in the Bible, the number of perfection. He uses the number 7 as a symbol of the all-perfect God.

trumpet shall awake them to glory everlasting.* His funeral sermon was preached by the Rev. Jonathan Searl, of Salisbury, and published.

Mr. Parsons was of a middle stature, light complexion, with blue eyes, and a somewhat prominent chin. He had a strongly marked character, which was impressed upon his countenance. His manners were easy and polished. His natural temper was hasty and somewhat severe. Though education and divine grace had done much to soften and subdue it, it cost him many struggles to keep it under, even to the end of life. When he left college, he was considered an accurate scholar, well versed in the Latin and Greek languages; and he had made a good beginning in the study of Hebrew. He was a ready and correct writer, and on this account was regarded as a useful member of ecclesiastical bodies.† He made considerable proficiency in the study of medicine, to the practice of which he devoted much time during the first years of his ministry.‡ But when his whole soul became, as we have seen, filled with the energy of divine truth and the power of the world to come, nothing was to him of any value but the salvation of souls. Christ and him crucified now became the centre of all his thoughts. He often spoke with an eloquence truly grand, and a power overwhelming. One who was accustomed to hear him at Lyme thus describes his manner of preaching:—

“O, with what astonishing terrors have I heard him represent the torments of hell, and the imminent, amazing danger of the impenitent sinner! With what glowing colors and sweetly surprising language would he paint the glories of heaven, and describe the holy and elevated joys of immortality! In what melting strains would he represent the sufferings of Christ, and his dying love to sinners! How would he open afresh the scenes of Gethsemane and Calvary! With what alluring words would he entreat sinners, in Christ's stead, to be reconciled to God! Such was the fervor of his spirit, and the tender emotion of his heart, that he would sometimes appear as a flame of fire, and then all dissolved in tears. He had a ready and fruitful invention, a rich and lively imagination, a clear and commanding voice. He excelled most of his brethren in the gift of prayer, and at times he seemed to come near to God's throne of grace, and pour out his soul before Him in the most ardent desires and devout addresses.”§

His printed sermons, of which there are many, are characterized by very considerable mental vigor, by a brilliant imagination, by great depth of feeling, and a most uncompromising adherence to the system of divine truth which he had cordially embraced.

Mr. Parsons's first wife died December 26, 1770. The following year he married Mrs. Lydia Clarkson, widow of Andrew Clarkson, Esq., of Portsmouth, N. H. She died April 30, 1778.

* Greenleaf's Memoir of Parsons, in *American Quarterly Register*, Vol. XIV. p. 115.

† *Ibid.*

‡ This was not unusual in the clerical profession at that time.

§ Rev. Mr. Searl's sermon on the death of Mr. Parsons.

Rev. Jonathan and Mrs. Phebe (Griswold) Parsons had thirteen children, of whom six died in infancy. Those who lived to enter the marriage relation were, 1. *Marshfield*, born February 7, 1733; married Lois Wait; their descendants are numerous in Ohio and Western New York. 2. *Jonathan*, born April 25, 1735; married Hannah Gyles, a shipmaster; they had four sons, who all died unmarried, and six daughters.* 3. *Samuel Holden*, born May 14, 1737; graduated at Harvard College 1756; a lawyer in Middletown; a major-general in the army of the Revolution; one of the founders of Ohio, and governor of the Northwestern Territory. 4. *Thomas*, born April 28, 1739; a shipmaster, supposed to have been murdered at sea in February, 1772. 5. *Phebe*, born March 6, 1748; married Captain Ebenezer Lane, of Boston. 6. *Lucia*, born December 23, 1752; married Captain Joseph Tappan, of Newburyport. 7. *Lydia*, born April 3, 1755; married Moses Greenleaf, a shipbuilder of Newburyport, afterwards of New Gloucester, Me.; parents of Moses Greenleaf, of Williamsburg, Me., who constructed a map of Maine; of Hon. Simon Greenleaf, Professor of Law in Harvard University; and of Rev. Jonathan Greenleaf, pastor of the church in Wells, preacher to the seamen in Boston, and for twenty-two years pastor of the Wallabout Presbyterian Church in Brooklyn, N. Y.

The printed works of Mr. Parsons are the following:—

1. Two Letters in Prince's Christian History, dated 1741 and 1744.
2. A Needful Caution in a Critical Day. A Sermon preached at Lyme, 1742.
3. Sermon at the Boston Thursday Lecture, September, 1742, from Matthew xi. 19, entitled "Wisdom justified of her children."
4. Lectures on Justification, 1748.
5. Good News from a Far Country. Seven Discourses, 1756.
6. Rejoinder to R. Abercrombie's Remarks, 1758.
7. Sermon on Connection between True Godliness, &c., 1759.
8. Manna gathered in the Morning, 1761.
9. Sermon on Death of Mr. Ebenezer Little, 1768.
10. Infant Baptism from Heaven. Two Sermons, 1770.
11. Sermon on the Death of Mr. Whitefield, 1770.
12. Controversial Letters to Rev. Hezekiah Smith on Baptism.
13. Freedom from Civil and Ecclesiastical Tyranny the Purchase of Christ, 1774.
14. Two volumes of his sermons, sixty in number, printed in Newburyport in 1781, by John Mycall, the husband of his granddaughter Elizabeth Parsons.

The Rev. Edward Bass, who had been ordained priest in Episcopal fashion by Dr. Sherlock, bishop of London, May 24, 1752, in the autumn of that year took up his residence in Newburyport, where he spent the remainder of his long life. In 1796 he was elected by the Episcopal Convention of Massachusetts their first bishop. The Episcopal parishes

* A particular account of Captain Jonathan Parsons is contained in the "Giles Memorial," by the compiler of this article, published in Boston 1864.

in Rhode Island and New Hampshire soon followed the example; and these three States, with Vermont afterwards, constituted the "Eastern Diocese." Soon after the coming of this clergyman to Newburyport, Mr. Parsons, having heard that his reverend brother was indulging in card-playing and other sports not strictly in accordance with his sacred profession, addressed to him the following characteristic epistle, which we have copied from Parsons's letter-book:—

"NUBIRIA, Dec. 28, 1753.

"Domino Reverendo Edvardo Bass,

Nubiria in Nov. Ang.

J. Parsons, S. P. D.

"Reverende et Frater Dilecte,

"Cum primum in hoc Oppido, tu ut Minister Verbi Dei advenisti, erat mihi spes magna Necessitudinem excolendi tecum; præcipue postquam tu me amicè visitasti. Sed ex ea Die ad hanc Diem (multoties te comitante, nunquam comitato), quæ primo fecisti in Judicium voco.

"Quid Rationis dici potest vix Conjecturam facio, nisi (ut audivi) alienam Societatem appetis, etiam ludibundam et aleatoriam. Valde attonitus fui, cum audiverim Rumorem; et quidem speravi nihil nisi Insidias Inimicorum inter se dicentium, "Indicate nobis Verbum aliquod falsum contra Dominum Bass, et annuntiabimus ejus Inimicis." Sed nuperrimè vereor ne Rumor sit verus.

"His ita præmissis; permittesne mihi gratis dicere, si te usitate indulges in ullo ludibundo, non potes dicere iis qui custodiæ tuæ committuntur, ut sanctus Apostolus, in Phil. iii. 17: "Estote simul me Imitatores, et eos considerate qui ita ambulant, sicut habetis nos pro Exemplari." Num teipsum, in Lusibus addictum, proponis Exemplum Fratribus, vel Ovis, vel Turbæ, in Sanctitate vitæ?

"Sed præsertim, si indulges in Lusibus in quibus est Sors proprie dicta, estne inoffenso cursu pergere, repleti fructibus qui sunt per Jesum Christum ad gloriam et laudem Dei? Minime, Domine, consideremus naturam Sortis generalem; et quid est, nisi *Petitio Divini Testimoniû per Determinationem eventus* in mera contingentiæ manifestandi ad controversiam aliquam dirimendam. (Prov. xvi. 33.) In Gremium conjicitur Sors; a Jehova autem est tota Ratio ejus. Et cap. xviii. 18. Hinc sequitur, quod ad Providentiam Dei determinantem Sors habet Respectum. Annon, igitur, abusus est Sortis, si non habes Respectum ad Providentiam Dei determinantem, *sed ad merum Casum*, aut Fortunam, sortibus præsentem? Nonne etiam abusus Sortis, si absque justa et momentosa causa sit? Certo, Domine, hic est turpis abusus Nominis Divini et Providentiæ, et meretur justa illa vindicta Dei, quam comminatus in tertio Præcepto, recidetque consequenter, in Damnum sortientis.

"Frater dilecte, docemur a Deo, ut simus conformati Imagini Filii ejus, ut ipse sit Primogenitus inter multos fratres; i. e. Ut veterem Hominem exuamus, et novum induamus; exuamus Affectus naturales erga Commoda et Voluptates Sensus moventes, et spirituales induamus; nullam Nostram habeamus Rationem, quæ nos vel tantillum a Deo abducat; sed magnis Animis, magna Alacritate, Studio, Fervore, Virtutis Exercitia capessamus: et multo magis, ut nosmetipsos imitandos Populo et Ecclesiæ proponamus; quo perstringamus eos, quorum

mores sunt corrupti; non Dicta tantum, sed Facta nostra, aliis sequenda proponere debemus, dicentes, Imitatores nostri Facti estis et Domini.

"Tu ipse judicabis, Domine, de quo scripsi, et quid rescribendum sit. Vive diu, idque utilis Religioni Christianæ. Vale.

"J. PARSONS."

Mr. Parsons to Rev. John Gillies, D. D., of Glasgow:—

"REV^d AND D^r SIR,—

"Yo^s of June y^e 11th came to hand ab^t a month past; but as I knew of no opportunity I waited till now.

"I co^d give a long acco^t of Mr. Whitefield's tours thro' N. Eng^d for 30 years past, as I kept a Journal of all the Opportunities I had wth im. But as y^t will be needless accordi to yo^r Letter, I shal confine my's to his last visit, his deaⁿ and funeral, as I kno^r y^r public 've b^e imposed upon in y^{rs} y^{gs}.

"Mr. Whitefield's last visit to N. E. was sometime y^e beginni of Aug^t, 1770; he came fro^m Newport to B—n [Boston] and preachd sevr^l times. Y^a he set out Eastw^d and came to N—port [Newburyport] w^h he preachd once, and h^d determined to proceed to Portsmouth 22 miles Eastw^d of us. But by y^e sollicitaⁿ of some independent Ministers, I persuaded im to alter his course. Y^{fo} he returned 8 miles back & preachd sevr^l times at Rowley. Then he was to 've returnd with me to N. Port; but bei taken very ill he steard his course for B—n, in hopes of a relaxaⁿ fro^m busin.

"After a few Days he returnd to y^e Eastw^d & went as far as O. York, 30 miles Eastw^d of us. Upon his return fro^m York I met im at Portsmouth, w^h I found im as well as he h^d b^e since his arrival to y^{rs} p^a. I spoke with im, & he encouraged me to come y^e next Day (Sep^r 29) to N. port, by y^e way of Exeter, & keep Sab^b wth us. He rode fro^m Portsmouth to Exeter (15 miles) in y^e morni, & preach'd for Mr. Rogers, of y^e Town. Y^e concourse was too gre^t to crowd into y^e house, & y^{fo} yy urg'd his preaching abroad, w^h I openly opposed, as I really tho^t it was throwi away his life. Tho. y^e weather was warm, yet y^e was a moisture in the air, w^h he must suck in, & be prejudicial to an asthmatic constitution.

"However, he preach'd in y^e open air, & stood wthout any y^g to hold by or lean agnst. His text was 2 Cor. 13, 5, & as mi^t wel be expected, he press'd y^e duty of self-examinaⁿ, & laid down some good marks of bei in y^e faith. In sermon time he s^t y^e he believ'd or hop'd it wod be y^e last Sermon y^t ever he sh^d preach,—y^e he longd for his dismission, &c. After Service we din^d at Col. Gilman's, and set out for N. port, & arrivd at my house ab^t Sundown. After he had supped freely, he complained of gre^t wearin' & went early to bed. Ab^t 4 o'clock on Sab. morni I heard an unusual noise, & instantly rose fro my bed, & goi into y^e Chamber entry, sa a Li^t shini under y^e door of the chamber w^h Mr. Whitefield lodg'd, & y^{fo} proceeded & knock'd at his door. His serv^t asked who was y^e. I answered that I was afraid Mr. Whitefield was worse, because I saw a li^t under y^e door. Y^a his Serv^t opn'd y^e door, & told me Mr. W—d h^d ordered im to kindle a fire & warm im some gruel—y^e he had not rested so well as at some other Times; but he h^d kno. im to breath worse. Upon this I returned to my own bed-chamber, & sat in my ni^t gown till about 5 o'clock—but heari Mr. W—d breathe like a person in an agony, I sprang unto y^e

chamber-entry, w^m I met im & took hold of im for his support. Mr. W—d s^t to me, 'I am dyi,' or w^h to y^e purpose, & never spoke another w^d. His serv^t seem'd like a man bereav'd of his senses, & said many y^egs y^e co'd not be for his honor to mention. I sent immediately for a Physician ab^t 100 rods frō my door, & in y^e meantime I w^h my child^r afforded im all y^e help in our power. Y^e D^r came, but aftr ab^t 40 minutes of extream agony, he rallied & died in his chair ab^t 6 o'clock, Sep^r 30th, on Sab. morni, to y^e gre't grief & surprise of multitudes.

"Early y^e next morni, Oct^r y^e first, James Clarkson, Esq., & y^e Rev. Dr. Haven, of Portsmouth, y^e Capital of N. Hampshire, waited upon me in a genteel manner, w^h a request fro Mr. Sherborn, of y^e Town, for me to consent that Mr. W—d's remains might be carried to Portsmouth, & 've an honorable burial in his own new Tomb, at his own expense. This indeed discover'd y^e hi esteem & gr^t affection w^h y^e gentlemen & others in y^e Town h^d for Mr. W—d & his ministry while livi. But I told y^m y^e I co'd not gratify y^m, tho. y^e request carried in it some y^eg very obligi & generous; — especially because Mr. W—d, under 7, gave existence to y^e congregation of w^h I am the minister, & hd repeatedly desir'd to be buried befo my pulpit if he sh'd die in y^e pla. Therefo' y^e gentlemen fro Portsmouth submitted to y^e Denial in a very Xn manner, & y^e next Day attended y^e funeral; one as a mourner, & y^e othr as a Pall-bearer.

"But at Candle liti on the evni befo y^e funeral, several private gentlemen fro B—n came to my house, &, in a manner y^t appear'd pretty sovereign, yy made a sort of demand of Mr. W—d's body to carry to B—n & bury y^e. I told y^m y^e I co'd not consent to their taki his body frō us — y^e I meant to submit to y^e riteous providence of 7, & wo'd not contend; but was not willi to 've his body carried frō y^e pla. w^h he h desir'd it shd be laid.

"Y^e gentlemen of our congregaⁿ were at y^e expense of buildi a new & very spacious Tomb for his Interment, & y^t, with y^e other expenses, amounted to ab^t £ 50 sterling.

"Y^e funeral was attended frō my house by a vast concourse of People, I believe not less y^m 10,000, some say 12,000, tho. it was a cold & rainy Day.

"I wrote to Lady Huntington soon after, desiring her to send an Inscription for a Monument to be set up at his head: but whether she rec^d my letter I cant say. This is certain, I never 've heard frō her, & we're at a loss w^t to do for fear of offendi so great a Patroness as she was to Mr. W—d.

"I co'd 've wrote largely, but 've studied the shortest view of Mr. W—d's last visit, his dea & funeral. If y^e see any y^eg to be added frō my Sermon & Mr. Jewett's exh^r, I've sent y^m for y^e to do as y^e like, & am,

"Y^e affectionate Friend & B—r,

"JONATHAN PARSONS.

"N—PORT, Jan^y. 1, 1772.

"P. S. I've sent y^e w^h y^e my Sermon on Mr. W—d's dea — Mr. Searl's on Mrs. Parsons's dea — Communion of faith essential to Communion of ch^h — Dr. Chauncy against y^e Bp of Llandaff, & my Sermon on Mr. Little's dea.

"Yors ut supra,

"J. P.

"To y^e REV. Dⁿ. JNO GELLIES at Glasgow, Scotland."

INFLUENCE OF THE MASSES ON LITERARY MEN.

VERY much has been said concerning the extent and importance of the influence which the educated classes exert upon the masses. There is a scarcely less important *reflex* influence, of which we hear but little, — an influence, we are convinced, that is not sufficiently appreciated by literary men themselves. While seeking to draw others towards us, we are too apt to be insensible of our own motion towards them.

Wherever we are placed among men, we are subjected to the attracting force of peculiar social influences, to the stimulus of certain external motives. The result is a peculiar development of mental and moral character. It is generally supposed that the principal impress which any educated mind receives is made upon it by the college or seminary. But when any one graduates from these he only passes into another school, — his business or profession, — in which the educational process is still going on, perhaps more rapidly than ever before. Not that the academic life has less real influence, or is less important, than the professional. Quite the contrary. Academic and practical life stand related to each other, somewhat as does the autumnal growth of root to the summer stalk. As the grain must germinate and become well rooted in a healthy soil in order to its subsequent rapid growth, so must the mind of the student in the comparative concealment of academic life become imbedded and rooted in the lore of the best books in preparation for the right kind of leafing, blossoming, and fruitage in the summer of practical life. The educational nursery is a good place for the process of sprouting, but character matures fastest in the storm and sunshine of the outside world.

We propose to consider the *Influence of Contact with the Popular Mind on the Development of our Educated Men.*

More than we are aware, the literary and professional classes in our country are influenced by their contact with the masses. At the very moment they are giving impressions they are also taking impressions. The law of mechanics, that action and reaction are *equal*, may not be precisely applicable to this case, but, whatever the ratio of influence, the general fact remains. No man can adapt himself to the opinions and customs of society without very important modifications of his own character.

For it should be remembered that the popular mind — that is, the fixed and prevalent views and tendencies of society — is far from being a plastic material ready to be moulded by the facile manipulations of educated men. It is not the clay which the sculptor, by the easy and gentle pressure of his fingers fashions into a model, but rather the marble or the flint, that

dulls and sometimes breaks the steel edge of his chisel. It is common to speak of the instability of the popular mind. When we see, as we often do, whole communities tumultuously excited by some trivial question, — when we see the masses swayed hither and thither by the lightest utterance of some popular leader, as a breath of wind waves the unharvested field, we are inclined to think “surely the people is grass.” But we forget, perhaps, that these are only waves of excitement. In a country like ours, where the people think for themselves, where codes and customs are established, and business of every kind has found its permanent channels, popular excitements from trivial issues are mere surface ripples. True it is, that the gentlest breeze will raise waves upon the Atlantic, but no hurricane even can stop the steady onward flow of its Gulf Stream. It is a great and irreparable mistake in any one who aims at influencing the masses to under-estimate this inertia of the popular mind. Doubtless, a single mind may move a nation. “The meditations of a single closet” says Choate (magnifying the influence of educated minds), “the pamphlet of a single writer, have inflamed or composed nations and armies, shaken thrones, determined the policy of governments for years of war or peace.” This is true, but we are too apt to forget that the nation thus moved is already predisposed, by education, or taste, or self-interest, to such a movement. The fuel is all ready to burn perhaps, and your orator or pamphleteer only applies the match. We shall best appreciate the force of public opinion if we try to oppose it. We do not say that even then one man may not move a nation. So it is said that a child can move the Great Eastern; but, be it remembered, it must be by long, patient, steady application of force, not by a jerk. “The accumulated intellect of the masses is greater than the heaviest brain God ever gave a single man.” On the whole, probably a more difficult task could not be imposed than that of changing the settled mental habits of a people. Every parent or teacher has found that it is difficult enough to shape to his own ideal the plastic mind of a single child. How much more difficult is it to modify the matured and fixed convictions of a community! If men are almost immovable as individuals, how much more so when joined together and braced in the social structure!

Recognizing, then, this stability of society, in its prevalent habits of thought and action, we are impressed with the truth that no one, however superior in learning and culture, or however independent in his judgment, can become a member of society without being influenced, and in his own character modified. The tendency is, however high he may be elevated, to sink down to the social level.

First, there is that *silent and generally unnoticed* attraction, that is all the while assimilating men in society. Even strong, independent, self-

poised men are unconsciously swayed by it. Probably no one could go from the community in which he was educated into another of entirely different customs and tastes, and become identified with that people, without more or less modification of his own feelings and tastes; not so much in consequence of any thought about it, as in consequence of the silent contagion of public opinion. When, in former days, Northern men with Northern principles used to go South and cast in their lot with the people there, (particularly if they became matrimonially interested in a plantation of slaves,) it was almost a matter of course that their Northern rigor of principle would be relaxed, and that in too many cases they would come to out-Herod the born Southerner in their defence of the divinity of slavery, and in their cruelty to the slave. Making due allowance for the want of moral principle which such defection often may have indicated, keeping in mind also the fact that self-interest would incline them to Southern principles and practices, still the change in them is to be attributed largely to the mere subtle influence of public sentiment. The pestilence was in the very atmosphere of Southern society, and one could not breathe it without danger of contamination. We, breathing a different atmosphere, surrounded and sustained by a different public sentiment, could easily condemn the apostates; but we cannot avoid the humiliating reflection, that in all probability very many of us would have rallied to arms under the traitor's flag, and ignominiously fought against our own brothers, if we too had happened to take up our abode in early life on Southern soil, and had become thoroughly identified with the Southern people.

An earnest man of Puritan stock, and of Puritan principles, will utter in the ears of a New England audience to-day his abhorrence of political corruption. We should think him incapable of taint, and yet this same man shall spend no more than three winters at our National Capital, and as many summers in political caucusing before he will become insensibly transfused with the very sentiments and principles he was wont to abhor. From the poisonous atmosphere of committee-rooms and lobbies and dinners and levees he takes in a moral malaria that becomes deep-seated before he is aware. Men of true principle, doubtless, can and do often withstand the subtlest temptations of political life, like Abdiel, "faithful among the faithless." *Gold* will retain its brightness amid vapors that will quickly tarnish the most highly polished brass. But the tendency of a corrupt public sentiment is to corrupt *every one* who comes under its influence. And there have always been, and are to-day, certain social circles so thoroughly pervaded with false notions, so completely impregnated with the odors of perverted tastes, that no one can habitually mingle in them without the probability of infection. And the spectacle which is presented as men of seeming moral soundness come into this miasmatic atmosphere

reminds one of the scene depicted by Coleridge's *Ancient Mariner*, when the gay ship's crew under full sail and smacking breeze shot into that "silent sea" where "the very deep did rot," and

"Slimy things did crawl with legs
Upon the slimy sea,"

And there lingering for a time as spell-bound, "without breath or motion" at last

"Four times fifty living men,
With never sigh or groan,
. a lifeless lump,
They dropped down one by one.

The many men, so beautiful !
And they all dead did lie ! "

But leaving the consideration of this silent attraction, which everywhere assimilates men unconsciously to the temper and character of society about them, let us pass to another source of influence, which always is and must be felt by every educated man whose profession brings him in contact with the people. We refer to the *conscious* necessity that literary and professional men are under of adjusting themselves to the customs and notions of the people among whom they live and whom they seek to influence.

It is inevitable that men who write or speak should adapt their thoughts to the minds that are to receive them. What they will say, and how they will say it, depend very much upon their idea of the capacity or disposition of their readers or hearers to apprehend and appreciate their thoughts. There may be some almost inspired men, whose minds are like running fountains, that will pour forth truths whether there are or are not appreciative auditors to drink them in. But these are rare, and generally very undesirable exceptions. A genuine soliloquy is apt to be a very stupid utterance. The best, the most effective thoughts, are those that are purposely communicated to other minds. The primary design of all expression is to convey thought. Without some instinctive sense of the presence of other minds to which his thought may be conveyed, it is doubtful whether any one would ever make use of speech at all. Certain it is, that our best and most clearly expressed thoughts are those that are drawn from us, like sparks from the Leyden jar, by the felt presence of minds that are themselves electrified. What men want to hear or read, that very thing some thinker who divines the popular heart will endeavor to say. It is not the amount of talent there is in our educated men that will determine the number and kind of books that will be written, but rather the receptivity of the reading public. Our literary men will be prompted to produce just what they think will be read and applauded. They may mis-

take the real intellectual wants of the community, or they may lack power to meet these wants; still this is their *aim*. Who would write a book if he did not believe it would be read? Where is the orator that will pour forth eloquent periods to empty benches? Where is the metaphysical professor who will enthusiastically read his essay on Liberty and Necessity, or the Philosophy of the Conditioned, to children in the primary school; or the scientific lecturer who would patiently deliver his lecture on Palæontology to a wigwam of Camanches? Every educated man who would produce anything must have a "fit audience, though few." He must come into contact with appreciative minds. He must feel that the thought he expresses is understood and felt, else he will be likely to cease from the expression of his thought; and when that comes to pass, he will very likely cease to think at all. Cato before his judges expressed essentially the same idea when he said: "How difficult is it to defend one's self before men with whom he has not lived!" One must live with, and have intellectual sympathy with, those whom one would influence.

And then there is another influential, though not the noblest, reason, why our educated men must adapt their professional efforts and their literary productions to the capacities and wants of the people; namely, because they desire that very acceptable token of popular appreciation which takes the form of money. We express our estimate of the products of mental as well as of physical labor by the amount of money we pay for them. Lawyers, doctors, chemists, geologists, teachers, editors, and ministers, all have their market quotation like the farmer's live stock or the manufacturer's goods. It is, to be sure, very unpleasant, somewhat humiliating indeed, that this should be so. We cannot help feeling that there is something exceedingly unseemly in weighing out professional or literary productions, as the merchant does his groceries, for so much money. Think of Raphael and Michael Angelo deliberately bartering their sublimest creations of art for so many Papal baiocchi, or of Milton putting a book-market value of five pounds upon the "Paradise Lost"! It reminds one of commercial dealings with savages, who for a string of beads would barter away a gold-mine or a thousand acres of arable soil. Yet to just this pecuniary standard must even the highest creation of art and literature be brought. There are book-dealers standing between the author and the reading public who will tell us just how many dollars a poem of Whittier or a commentary of Tholuck is worth.

Now, it would be futile to complain of this state of things. The humiliating truth is, that men of the highest and nobles callings must have food and clothes and shelter; and to obtain them, and other things that contribute to health, comfort, enjoyment, and usefulness, they must have money; to obtain money they offer their professional or literary talent.

Not that the poet would himself be disposed to put a money price upon his poem or the preacher upon his sermon, but the price is fixed by others, and he needs the equivalent. Why shall he not take what is offered as a stipend for his support? Still, because men are susceptible to worldly temptations, and no one despises money, educated men, as well as others, are very apt to be, perhaps excessively, alive to this kind of popular appreciation. Our favorite orators, whose desire it is, we do not doubt, to enlighten and benefit the large audiences they address during the lecture season, are at the same time not unwilling (why should they be?) to receive two hundred dollars per night as an expression of the people's appreciation. No doubt Mrs. Stowe and Dr. Holmes, and others of the same class, have found their desire to diffuse correct sentiments among the people to be very much stimulated by the offer of ten dollars, more or less, per page in the *Atlantic Monthly*. "Uncle Tom's Cabin" came from undoubted sympathy with the poor slave, but it might never have been written if it had not been for the writer's pressing need of money to relieve domestic want. Money answereth all things. It is the equivalent of whatever in this world is purchasable. Why, then, may not any one legitimately desire to get all he can, if so be he defrauds or impoverishes no one? Let it be borne in mind just here, that in our country the *people*, not kings and aristocracies, are the patrons of our educated and professional men. Here the successful orator must speak, the successful author must write, the successful statesman must frame legislative enactments in such a manner as to please, not princes or *savans* or critical reviewers, but the people. Their arena is not the drawing-room of a regal court, or the round-table of a literary club-room, but the open area, where they are exposed to the public gaze. Here, as in old Athens, the *people* vote the crown.

Literature, science, art, and all kinds of professional talent being thus dependent upon the people's patronage, it follows as a matter of course that, in the productions of these various departments of mind, we are likely to have measured out to us the standard of popular cultivation and taste. In the literature of a nation we have reflected the national mind; and by the nation's literature we mean, not the dust-covered tomes of our libraries, which the people never take down and read, but those soiled and dog-eared volumes which we find in the *homes* of the people. Now, the chief reason why in these days we may find reckless story-telling newspapers filled with minutest details of murders, robberies, and rapes, sensational novels disguised as Sabbath-school books, and the weakest magazines as numerous as the frogs of Egypt, (and far more filthy and pestilent,) in the very bed-chambers and kneading-troughs of our American homes, is not so much because our literary men and women prefer to produce such a literature, as

because the people want it. Authors will write and publishers will print what will "sell." There is many an able writer who would to-day be devoting a cultured intellect to the production of books that would really feed and strengthen the popular mind if such books were demanded, but instead of this are spending their time in manufacturing ornamented literary sugar-plums. Our authors have very naturally an eager desire to be immediately read. They have an instinctive impression that if their productions are not bought and read within a year, they never will be; for literature with us is coming to consist more and more of gaudy and luxuriant but fragile annuals, and less and less of hardy, symmetrical, graceful, towering *trees* that outlive generations. The highest ambition of our literary men seems to be satisfied with a mere transient name and influence. Their aim is to "serve the present age" only. It seems far more desirable to get the momentary attention of the million than to produce able, elaborate works that will be appreciated years or ages hence. Hence, some of our best minds are spending themselves in spinning out their slender thoughts into ephemeral newspaper articles. It is right, to be sure, and very desirable, to get the popular attention. It is very pleasant, too, to have one's opinions disseminated by means of a widely circulated newspaper; but it would seem as though this pleasure ought to be somewhat diminished, if, in order to obtain it, one must allow himself to be advertised by Bonner, or serve as a string (perchance tail) to the kite of some egotistic editorial upstart.

There are among us some able men, who, without popular celebrity, are patiently toiling in the various departments of science and theology, and bringing to light facts and principles that are of permanent worth. But the provision which is made for the support and encouragement of such scholars in our country is not sufficient to secure large results. Our men of learning do not have the leisure for study which is generously afforded by governmental patronage and by large university endowments in the Old World. Most of them, in order to earn their bread, must spend their time in efforts that will be immediately appreciated and paid for by the people who have, and can be expected to have, no present interest in such matters as Arabic or Sanscrit philology, the discovery of ancient manuscripts or of relics of the Stone Age in Swiss lake dwellings. For but few men of wealth in our country have, like Williston and Cornell, found out (as it is to be hoped they will) that it is wiser and more satisfying to invest their money in institutions of learning than to bury fortunes in palatial residences, and forever hide away in the diamond jewelry of a wife or daughter more wealth than would be needed to endow a college professorship. Here it is we find the great reason why, for the present, we must be content to borrow the results of the profounder researches of German and

British scholars. The masses of the people are the patrons of our educated men, and the people do not and cannot value at its real worth the precious ore of sound learning.

In the sphere of oratory there is less to fear from the reflex influence of the popular mind, but baneful effects from the same cause are here quite too palpable. The stump orator who harangues the crowd, knowing as he instinctively does the tastes of his hearers, will be very ready to play the buffoon, and interlard his rhetoric with slang phrases and vulgar stories to evoke laughter or to gain his cause; and in so doing he is corrupting his own taste and morals as much as he is those of the people. The lyceum lecturer must needs be popular, or he might better stay at home, and therefore he must learn how to amuse his audience with anecdote and wit, or else he must make the vulgar gape at some astonishing rhetorical flight.

"After all," says Hawthorne (commenting on some of his own oratorical experiences while Consul at Liverpool), — "after all, it must be a remarkably true man who can keep his own elevated conception of truth, when the lower feeling of a multitude is assailing his natural sympathies, and who can speak out frankly the best that there is in him, when, adulterating it a little or a good deal, he knows he may make it ten times more acceptable to the audience."

The same influence affects the pulpit. The perverted taste of the people in the pews is too often exactly reflected in the thought and style of the preacher. There is not a more fruitful source of rapid pulpit rhetoric than that unhealthy state of the popular mind which seems often to demand it. How often are men of good sense and simple piety pained at seeing the multitudes crowd the church where some clerical mountebank entertains his audience on a Sabbath morning with a charming flow of words, with a little pleasant imagery, an abundance of pretty sentiment, an occasional spicy oddity, but with no weighty, instructive, stirring truth. There is certainly a large demand in some quarters for very poor preaching. And in trying to meet this demand, how natural that the ministry should degrade both themselves and their sacred calling.

And yet there is a plausible excuse for the clergyman who resorts to popular expedients in order to attract the crowd. If it be his duty to preach, must he not be called? And if it be necessary that he should make himself so acceptable that a congregation will invite him to preach and support him in his office, must he not conform to their tastes? Like the great exemplar of the highest pulpit eloquence, must he not sometimes, in order to get the attendance and the ears of his people, and that he may save some by the "foolishness of preaching," "become all things to all men"? And who shall blame him if, in order to gain the weak, he literally make himself weak? There is force in this plea. The false standard

of criticism which prevails in our churches has almost necessitated a faulty style in the pulpit. Without stopping here to inquire how far the pulpit itself is responsible for this false taste, we will only say that, if thoughtfulness and good sense and true piety were in the ascendancy in our churches, then would simple, plain, earnest, weighty, pungent preaching be heard in the pulpits. There are men enough in our country who are able to meet this healthy want just so soon as such a want shall become generally felt. The rise of true pulpit eloquence will be coincident with the improvement of the popular mind and heart. But how this improvement is ever to be secured, how a debauched public taste can ever regain its tone while feeding still on the unhealthy literature which authors and publishers are too eager to furnish, it is difficult to conjecture. Especially discouraging is the prospect when we see how much the Sunday reading and study of the Bible are supplanted by Sabbath-school story-books, and we behold in consequence a generation of children growing up in utter innocence of any thorough knowledge of either catechism or Scripture.

But we have dwelt too long upon this side of our theme. Our remarks thus far may seem to show a disposition to disparage the popular mind. This is far from our real intent. We have the profoundest respect for that substratum of good Saxon sense which, beneath all these false and frivolous tastes and notions, to which allusion has been made, is truly characteristic of our American people. We may not be able easily to reconcile the two facts, yet both exist. While, as we have painful evidence, there is a popular love of unsubstantial shows and shams, there is also in the same people an underlying moral conviction, a sense of that which is true and good, which in the end will make itself felt in spite of folly. And if educated men would not allow themselves to be so much attracted to and occupied with these false tastes of the masses, and, with bold confidence in the popular heart, would strike at once at these deep, permanent convictions, they would no doubt always awaken a most encouraging response. A rock may seem a very unlikely place for a fountain, but when Moses, with an arm invigorated by faith, smites it with his rod, quickly you shall see the waters gush forth. Man is depraved, but he is not destitute of convictions of truth and duty. He may be naturally inclined to choose the worse, but he has a reason and conscience that cause him to approve the better. He may not love the truth; but he will respect him who boldly utters it in his ears without compromise or fear. The apparent indifference which the people sometimes manifest to that which is right and good betokens the temporary sway of passion rather than a lack of deep, underlying connections. The waves upon the river

often run against the stream. The politician, or the preacher, or the reformer, will seem to succeed most rapidly in his purposes by trimming his sails so as to catch the surface breeze; but it were better to trust himself to the deeper current. A Douglas may seem to be riding most prosperously on the top-wave of popular favor to immediate preferment; but he who, like our revered Lincoln, confides in the conscience and common sense of the people will at length be lifted by a tide that, slowly perhaps, yet surely, will either bear him on to power or else certainly to posthumous renown.

Will not history, rightly studied, teach us that the power of the ablest educators and leaders of the masses always has been the result of a clear apprehension, a deep sense of, and a warm response to what we may call the popular heart? Coming into close contact with this, their own souls have caught a strengthening influence, even as Antæus was always strong so long as he was in contact with his kindred earth. These leaders, seemingly in advance of the people, are, after all, but standard-bearers of an advancing host. They are but the interpreters of a popular want, *felt*, but perhaps not hitherto uttered. And so, on the other hand, many a demagogue and usurper has succeeded only because he has been borne along by the felt power of a people already gravitating towards slavish submission. Cæsar became Emperor because Rome was no more Rome. Napoleon the Third never would have dared to usurp the imperial throne, upon which he has sat so long and so securely, if he had not felt in him the spirit of the French nation, that was not prepared for self-government, and really wanted an iron-willed Napoleonic master rather than a Constitutional President. And because the same nation was not a nation of Americans, therefore it was that if, (as he is reported to have said at St. Helena,) Napoleon the First had imitated Washington, he would have been guilty of mere silliness. "All that I could strive for," said he, "was to be a *crowned* Washington."

Such is human nature, such the social bond that unites us, that men must need move in masses. No man who is isolated from society can be either an influential or indeed truly a great man. That member of the social body into which the warm currents of sympathy and humanity do not flow will soon become withered. Only let us take care to what kind of a people we become attached, and what kind of an influence we feel.

The salvation of our nation in our late crisis was due principally, with the blessing of Divine Providence, to the fact that there were integrity, love of justice, hatred of slavery, and some measure of Christian faith in the national heart. We shall maintain our liberty and our prosperity just so long, and only so long, as the people retain this moral life.

This *Puritanism* — for we can find no better name for it — this *Puritanism* —
NEW SERIES. — VOL. I. NO. 3.

ism of our common people is that which has given vitality to our institutions of learning, and has been the real progenitor of our best educated and ablest men. Thanks to our Pilgrim Fathers, thanks to our common-school education, thanks to our free, untrammelled Christian faith, thanks to the homes of sobriety, industry, and intelligence, in which so many have gained their love of the true and the good,—for it is here, in the midst of these social influences, that our best men have continually taken an inspiration that has breathed into them the animus of their noblest purposes and efforts. Bulwer says of that remarkable people, the ancient Greeks, that "Aristotle unconsciously individualized them when he laid down as a general proposition, which nowhere else can be received as a truism, that the *common people* are the most exquisite judges of whatever is graceful, harmonious, and sublime." Our people are not and never may be possessed of that æsthetic culture which characterized the citizens of ancient Athens. Probably artists, poets, and orators here will never catch from this æsthetic appreciativeness of the masses that stimulus which did so much towards creating the leaders of Grecian thought, but we may hope that our countrymen will have a far higher and better moral and religious culture, and, it may be (let us hopefully labor for it), that they will yet become so intelligent, so cultured, as well as Christianized, that hereafter it will be necessary that the leaders of the people, our professional men, shall themselves have a higher ideal and a completer development. "We must see to it now," said Mr. Lowe, in the British Parliament (after the passage of the bill extending the franchise), "that our future masters shall have learned the alphabet." A most pregnant remark, and very pertinent in its application here as well as there. In an important sense the people are here the masters, the *controllers*,—not of political affairs only, but of the republic of letters as well.

If our purpose were only to promote the interests of an elevated Christian literature in our country we should be obliged, in order to do this, to make the people capable of appreciating it. As a nation must be civilized so as to feel the need of various articles of skill before manufactories will produce them, so must the common people be made capable of comprehending the higher forms of truth in poetry, science, and theology before these truths will be widely uttered. To make the people appreciative of the beautiful, the true, and the good, is the great work to which our educators at the present time are called. This is the high mission of mothers and of teachers in Sabbath schools as well as in our common schools. This ought to be the aim of the literature which is prepared for the young. When a purer and better popular education prevails there will be a higher culture and a nobler aim (where there is so much need of it) in our educated men.

A PURITAN CATECHISM AND ITS AUTHOR.

THERE is a beautiful road in Essex County, of this State, beginning in the old town of Rowley, winding through thickets and over salt marshes, with lovely views to the right hand and the left, crossing the Parker River, rising upon a ridge of fertile upland that for two miles commands a fine view of the sea, then becoming High Street, in the goodly town of Newburyport, lined with the stately mansions of sixty years ago, coming out at last upon the hills of the Merrimack, and rolling over them for fifteen or twenty miles further, in almost continual view of that graceful river. If the traveller on this road will turn off to the left just before he reaches the meeting-house and old burial-ground in "Oldtown," he will have before him, on his left hand, an ancient house, still in excellent repair, standing with its end to the road and its front-door looking towards him, partly shaded by an elm-tree. That house was built by Rev. JAMES NOYES, "Teacher" of the church in Newbury, more than two hundred years ago. It is in too good condition; for the diamond-paned windows have disappeared, and other changes have been made within; yet it is substantially the same house as of old. Though a new fireplace has been built within the one whose light gladdened the faces of its builder and his nine sons and daughters, still the expanse of the other is easily measured, and its mighty mantel-tree of solid oak is almost as fresh and free from stain as when laid. A benignant old man will welcome the visitor, with the true flavor of the old-time courtesy. The virtues of the fathers still live in the places that knew them and that have not forgotten.

Rev. JAMES NOYES was born at Chaldington (otherwise given as Choulderton), in Wiltshire, in the year 1608. His father, Rev. William Noyes, was rector there, and appears to have been a man of learning. His mother was sister of the Rev. Robert Parker, whom Cotton Mather describes as, "without any ungrateful comparisons, one of the greatest scholars in the English nation," the author of learned books,* and, "in some sort, the Father of all the Non-Conformists in our age." Thomas Parker, son of Robert, was under the tuition of Rev. William Noyes, in preparation for the University of Oxford; and himself rendered a similar service to James Noyes, whom he afterwards called from Brazen Nose College to become his colleague in a "free school at Newbury," in England. The cousins taught this school together, until they came to New England in 1634.

* Among them a book "De Politica Ecclesiastica," and "A Discourse against symbolizing with Anti-Christ in Ceremonies, especially in the Sign of the Cross."

Mr. Noyes was converted in his youth, under the ministry of Dr. Twiss and Mr. Thomas Parker, and bore a character in his early years "for piety and virtue." It is interesting to read, that, while "at sea, Mr. Parker and Mr. Noyes preached or expounded, one in the forenoon, the other in the afternoon, every day during the voyage, unless some extraordinary thing intervened; and were abundant in prayer." The two friends were separated for a short season after their arrival, Mr. Parker preaching at Ipswich and Mr. Noyes at "Mistick"; but were afterwards united for life in the joint care of the church founded on the banks of Parker River, in the town of *Newbury*. Of this church Mr. Parker was chosen pastor and Mr. Noyes teacher. There, after a ministry of more than twenty years, Mr. Noyes died, on the 22d of October, 1656, and in the forty-eighth year of his age.

His biographer in the "*Magnalia*," Rev. Nicholas Noyes, of Salem, writing in 1702, says of him: "He was as religious at home as abroad, in his family and in secret as he was publicly; and they that best knew him most loved and esteemed him. Mr. Parker and he kept a private feast once a month, so long as they lived together."

Very beautiful was the friendship which joined these two cousins and fellow-workers in life-long union. The brief record of their love which has come down to us is calculated to awaken a renewed sense of the absurdity of the representations of Puritan life and manners current for the first half of this century. About the time that a portion of the New England people fell away into the so-called "Liberal" religion it was discovered that the fathers were narrow and hard; and from that time to this, the literature cast in these most illiberal "Liberal" moulds has delighted to paint the New England fathers in gloomy colors. To read some of its representations you would hardly suppose them human. They are set forth as an exceptional race. Though in their treatment of the witch *mediums* of the day they were more cautious of justice than any other people of their time, and got over their erroneous beliefs far in advance of their age, — if not of ours, — and with comparatively a small sacrifice of life, they have had to bear for these long years a blackened reputation for superstition and cruelty, put upon them by their more narrow-minded sons.

It is pleasant, therefore, to read the testimony of one who was personally acquainted with some of them, and was in a situation to know all about them.

"There was the greatest amity," says this writer, "intimacy, unanimity, yea, unity imaginable between them. So unshaken was their friendship, nothing but death was able to part them. They taught in one school, came over in one ship, were pastor and teacher of one church, and, Mr. Parker continuing always in celibacy, they lived in one house till death

separated them for a time ; but they are both now together in one heaven, as they that best knew them have all possible reason to be persuaded."

"Mr. Parker continued in his house as long as he lived ; and as he received a great deal of kindness and respect there, so he showed a great deal of kindness in the educating of his children, and was very liberal to that family during his life and at his death. He never forgot the old friendship, but showed kindness to the dead in showing kindness to the living."

The reader is pleased to be further told that "Mr. Parker and Noyes were excellent singers, both of them, and were extraordinary delighted in singing of psalms. They sang four times a day in the public worship, and always just after evening prayer in the family, where reading the Scripture, expounding, and praying were the other constant exercises."

Mr. Noyes "was very much loved and honored in Newbury ; his memory is precious there to this day ; and his Catechism (which is a public and standing testimony of his understanding and orthodoxy in the principles of religion) is publicly and privately used in that church and town hitherto."

"He was very well learned in the tongues, and in Greek excelled most. He was much read in the fathers and schoolmen, and he was much esteemed by his brethren." Twice, during the threatening times of the Antinomian controversy, was he called upon by Rev. Mr. Wilson, of Boston, to preach on that theme. Though he differed from the majority of the clergy and laity of his day in his theory of church polity, inclining to give more power to the ministry and less to the people than was agreeable to the general view, yet he carried himself ever with so much charity that those who most differed from him held him, nevertheless, in high esteem.

We conclude this notice with the testimony of his colleague, Rev. Thomas Parker, to his rare ability and worth.

"Mr. James Noyes, my worthy colleague in the ministry of the gospel, was a man of singular qualifications, in piety excelling, an implacable enemy to all heresie and schism, and a most able warrior against the same. He was of a reaching and ready apprehension, a large invention, a most profound judgment, a rare and tenacious and comprehensive memory, fixed and unmovable in his grounded conceptions ; sure in words and speech without rashness ; gentle and mild in all his expressions, without all passion or provoking language. And as he was a notable disputant, so he never would provoke his adversary, saving by the short knocks and heavy weight of argument. He was of so loving, and compassionate, and humble carriage, that I believe never were any acquainted with him but did desire the continuance of his society and acquaintance. He was resolute for truth, and in defence thereof had no respect to any persons. He was a most excellent counsellor in doubts, and could strike at an hair's breadth, like the *Benjamites*, and expedite the entangled out of the briars. He was courageous in dangers, and still was apt to believe the best, and made fair weather in a storm.

He was much honored and esteemed in the country, and his death was much bewailed. I think he may be reckoned among the greatest worthies of the age."*

Such was the man who prepared the Catechism which we here lay before our readers.†

A SHORT CATECHISM

COMPOSED BY MR. JAMES NOYES, LATE TEACHER OF THE CHURCH OF CHRIST IN NEWBURY, IN NEW ENGLAND. FOR THE USE OF THE CHILDREN THERE.

Question. How do the Scriptures prove themselves to be true?

Answer. By the holiness of the matter, by the majesty of the style, by the accomplishment of the Prophecies, by the efficacy of their power on the hearts of men, besides the Holy Ghost beareth witness, helping us to discern the truth of them. (John vii. 46; xiv. 29. 1 John ii. 20. 2 Tim. ii. 16, 17. Rom. xvi. 26; x. 9. 1 John v. 1. John xvii. 2. Acts viii. 37.)

Q. What is the sum of the Scriptures?

A. A Doctrine of a godly life.

Q. Wherein consists a godly life?

A. In the obedience of Faith. (John vi. 40.)

Q. What is Faith?

A. Faith is an effectual assent to the Doctrine of the Scriptures, especially concerning the Grace of God in Christ. (1 John iv. 15; iii. 6.)

Q. What doth the Scripture reveal concerning God?

A. His Nature, and his Acts.

Q. What is revealed concerning his Nature?

A. His Essence, and his Persons.

Q. How is the Essence of God made manifest?

A. By his Names, and Attributes.

Q. What are his Attributes?

A. His Independency, Unity, Immutability, Eternity, Infiniteness, Omnipresence, Omnipotency, Wisdom, Omniscency, Holiness, Blessedness, Sovereignty, Goodness, Mercy, Meekness, Clemency, Justice and Verity.

Q. How many Persons are there in the Godhead?

A. Three, Father, Son, and Holy-Ghost; and every one of these is God, and yet there is but One God. (1 John v. 7. Matt. xxviii. 19.)

Q. How many fold are the acts of God?

A. Twofold, eternal and temporal. (2 Cor. xiii. 14.)

Q. What are the eternal acts of God?

A. His Decrees. (Job i. 1.)

Q. How many fold are his Decrees?

A. Twofold, general and particular. (Acts v. 3, 4. 1 Cor. viii. 6.)

Q. What is the general Decree of God?

A. An eternal act of God, whereby he did determine to make the World, and dispose of all things therein.

Q. What are the particular Decrees of God?

* Magnalia.

† See History of Newbury, pp. 287 - 291.

A. Election and Reprobation.

Q. What is Election ?

A. An eternal act of God, whereby he did determine to glorifie himself in saving a certain number of persons through Faith in Christ. (Eph. i. 4 - 6.)

Q. What is Reprobation ?

A. An eternal act of God, whereby he did determine to glorifie himself in condemning a certain number of persons for their sins. (Rom. ix. 22. 1 Pet. ii. 8. Jude iv.)

Q. What are the Temporal acts of God ?

A. Creation, Preservation and Government.

Q. How many fold is his Government ?

A. Twofold : general and special.

Q. What is the general Government ?

A. A temporal act of God, whereby he doth dispose of all creatures according to a general Providence. (Matt. x. 29, 30. Acts xvii. 28.)

Q. What is the special Government of God ?

A. A temporal act of God, whereby he doth dispose of the reasonable creature according to a special Covenant. (Jer. xxxi. 31, 32.)

Q. How many Covenants hath God made with man ?

A. Two : The Covenant of the Law and the Covenant of the Gospel.

Q. What is the Covenant of the Law ?

A. A promise of Life on perfect and personal Obedience. (Gal. iii. 11, 12.)

Q. What is the Covenant of the Gospel ?

A. A promise of Life upon Faith in Christ. (Mark xvi. 16.)

Q. What is the Occasion of the Covenant of the Gospel ?

A. Adam's Sin. (Rom. v. 17.)

Q. What is Sin ?

A. A breach of Gods Law. (1 John iii. 4.)

Q. How many kinds of Sin are there ?

A. Two : Original and Actual.

Q. What is Original Sin ?

A. A *Being* contrary to Gods Law. (Eph. iv. 22.)

Q. What is Actual Sin ?

A. A *Doing* contrary to Gods Law. (Rom. vii. 23. 1 John iii. 4.)

Q. What are the effects of Sin ?

A. Guilt and Punishment.

Q. What is Guilt ?

A. A liableness to Punishment. (Rom. iii. 19, 23.)

Q. What is Punishment ?

A. An infliction of evil for Sin ; namely, Death temporal and eternal. (Rom. v. 12 ; vi. 23.)

Q. How may we escape eternal Death ?

A. By the covenant of the Gospel only. (Rom. iii. 23, 24.)

Q. Can we not escape death by the Covenant of the Law ?

A. No : because we cannot perform the condition of it, which is perfect Obedience : yea by reason of the Fall of *Adam*, we cannot do any good thing. (Heb. xii. 20. Rom. iii. 20. John xv. 5.)

Q. Can we perform the condition of the Covenant of the Gospel ?

A. Yes: because God has shewed us in his Scriptures, that he will help us through Faith in Christ to perform the condition of it. (Jer. xxxi. 33.)

Q. What is Christ ?

A. The Eternal Son of God, and both God and Man. (John i. 14. Heb. ii. 16.)

Q. What are we to consider in Jesus Christ ?

A. His Natures, his personal Union, and his Offices. (Isa. ix. 6. Rom. ix. 5.)

Q. How many Natures hath Christ ?

A. Two: the Nature of God, and the Nature of Man; otherwise called the Divine Nature and the Humane.

Q. What is the personal Union of Christ ?

A. The Subsistence of the Humane nature in the second person of the Deity. (Phil. ii. 6-8)

Q. What are the Offices of Christ ?

A. His Mediatorship, Kingship, Priesthood and Prophetship. (1 Tim. ii. 5. Zech. ix. 9. Psalm cx. 4. Deut. xviii. 15.)

Q. What is the work of Christs Office ?

A. Redemption.

Q. What is Redemption ?

A. A deliverance of the Elect from Sin and misery, by the price of Christs Obedience. (Titus ii. 14.)

Q. How many fold is Christs Obedience ?

A. Twofold, active and passive.

Q. What is his active Obedience ?

A. A *Doing* the will of God.

Q. What is his passive Obedience ?

A. His *Suffering* the Will of God, even to the Death of the Cross. (Rom. viii. 4. Matt. iii. 15. Isa. liii. 12.)

Q. What is the Application of Redemption ?

A. A giving of the Spirit, in and with the graces of the Spirit. (Eph. ii. 5, 6.)

Q. What are the graces of the Spirit ?

A. Vocation, Justification, Adoption and Glorification. (2 Tim. i. 9.)

Q. What is Vocation ?

A. A grace of the Spirit, whereby God doth give Faith and Repentance unto his elect ones. (Rom. viii. 30.)

Q. What is Faith ?

A. A sight of the grace of the Gospel whereby we come to cleave to God in Christ above all things for Salvation. (Matt. xvi. 28.)

Or else a belief that God will pardon our sins in the way of Repentance for Christs sake. (Acts ii. 38. Mark i. 15.)

Q. What is Repentance ?

A. An overcoming purpose to forsake sin, with sorrow for sin. (Psalm xxxvii. 27. Zech. xii. 10. Hos. xiv. 2, 3.)

Q. What is Justification ?

A. A grace of the Spirit whereby God doth accept and pronounce all those that are called, to be just unto eternal life. (Rom. viii. 30.)

Q. What is Adoption ?

A. A grace of the Spirit, whereby God doth accept and pronounce all those that are called, to be His Children, and heirs unto eternal life. (Rom. viii. 14-17.)

Q. What is Glorification?

A. A grace of the Spirit, whereby God doth translate a man out of the misery of sin, into blessedness. (Rom. viii. 30.)

Q. How is the Application of Redemption made known?

A. By the experiencing of the graces of the Spirit, and by the witness of the Spirit helping us to discern the truth of them. (1 Thess. i. 4-7. Rom. viii. 15.)

Q. What is the subject of Redemption?

A. The Church.

Q. What are the means of applying Redemption?

A. They are especially publick Ministry and private duties. (Rom. x. 13-15.)

Q. What are the Ministerial Acts?

A. Preaching of the Word, Prayer, Administration of the Sacraments, and Discipline. (Matt. xxviii. 19. 1 Tim. ii. 1. Matt. xviii. 17; xvi. 19.)

Q. What is a Sacrament?

A. A visible sign instituted by God for the confirmation of the Covenant.

Q. How many Sacraments are there?

A. Two, Baptism and the Lords Supper.

Q. What is the sign signifying in Baptism?

A. Water, and the washing with water.

Q. What is the thing signified?

A. The blood of Christ washing away our sins unto eternal life. (1 Pet. iii. 21. Rom. vi. 4.)

Q. What is the sign signifying in the Lords Supper?

A. The Bread and Wine: the Bread broken, and the Wine poured out, the giving and receiving of it.

Q. What is the thing signified in the Lords Supper?

A. The Body of Christ broken on the Cross, his Blood shed for our sins, offered to sinners in the way of believing and received by Faith, for assurance of eternal life. (1 Cor. xi. 23-26. John vi. 51.)

Q. What is Discipline?

A. A Correction of scandalous Professors by Church Censures. (Matt. xviii. 17.)

Q. What is the season of attending the Publick Ministry?

A. Especially on the first day of the week, or Lords Day. (Acts xx. 7.)

Q. When is Redemption consummated?

A. In the Resurrection at the last Judgment, at the second coming of Christ. (Matt. xxiv. 2. Hos. xiii. 14. Isa. lxiii. 34.)

Q. How many Commandments are there?

A. Ten.

Q. Into how many Tables are the Commandments divided?

A. Into two Tables.

Q. What doth the first Table contain?

A. Our duties towards God, or Duties of Religious Worship, in the four first Commandments. (Deut. iv. 13. Matt. xxii. 37, 38.)

- Q. What doth the second Table contain?
 A. Our duties towards the Creature, in the six last. (Matt. xxii. 39, 40. Rom. xiii. 9.)
- Q. What is contained in the first Commandment?
 A. Natural Worship; in Faith, Hope, Love, Fear, hearing the Word and Prayer.
- Q. What is Hope?
 A. A cleaving to God as our chiefest good, for Blessedness. (Psalm lxxiii. 25. 1 Cor. xiii. 13.)
- Q. What is Love?
 A. A cleaving to God as the chiefest good, and deserving all Glory. (Deut. vi. 5.)
- Q. What is Fear?
 A. An admiring and adoring of Gods Holiness, and all his perfections. (Deut. vi. 13. Heb. xii. 28.)
- Q. What is contained in the second Commandment?
 A. Instituted Worship; in Ministry, Sacraments, and Discipline. (Eph. iv. 11, 12. Matt. xxviii. 19.)
- Q. What is contained in the third Commandment?
 A. A due manner of Worship, in reverence, devotion and alacrity. (1 Cor. vi. 23, 24. Matt. xxviii. 17.)
- Q. What is contained in the fourth Commandment?
 A. A due time of Worship, as all due seasons, Morning and Evening, especially on the Lords Day. (Heb. xii. 28. Psalm cxxxii. 7; cx. 3.)
- Q. What is contained in the fifth Commandment?
 A. A due respect to the good name or dignity of our Neighbour, in humility, gratitude and obedience. (Psalm cxli. 2; lv. 17. Acts xx. 7.)
- Q. What is Humility?
 A. A grace which moderateth the love of excellency. (1 Pet. v. 5. Phil. ii. 3.)
- Q. What is Gratitude?
 A. A grace which disposeth us to recompense benefits. (Rom. xii. 16.)
- Q. What is obedience?
 A. A grace which disposeth us to honour all such as are in authority, by being subject. (1 Sam. xxx. 26, 31. 2 Sam. ix. 1. 1 Pet. ii. 13.)
- Q. What is contained in the sixth Commandment?
 A. A due respect to the life of our Neighbour, in goodness, mercy, meekness, and patience.
- Q. What is Goodness?
 A. A grace which disposeth us to shew kindness to all. (1 Cor. xiii. 4. Luke vi. 36.)
- Q. What is Mercy?
 A. A grace which disposeth us to relieve all such as are in misery. (Numb. xii. 3.)
- Q. What is Meekness?
 A. A grace which moderateth anger and revenge. (1 Pet. iii. 4. Luke xxi. 19. Col. i. 11.)
- Q. What is Patience?
 A. A grace which moderateth grief in Affliction.

- Q. What is contained in the seventh Commandment ?
 A. A due respect to the purity of our Neighbour, in temperance, chastity, modesty, gravity.
- Q. What is Temperance ?
 A. A grace which moderateth affection to all sensual pleasures. (Tit. iii. 3.)
- Q. What is Chastity ?
 A. A grace which regulateth the lusts of the flesh. (1 Thess. iv. 3-5.)
- Q. What is Modesty ?
 A. A grace which restraineth us from wantonness. (1 Tim. ii. 9.)
- Q. What is Gravity ?
 A. A grace which inclineth us to purity. (1 Pet. iii. 2, 3.)
- Q. What is contained in the eighth Commandment ?
 A. A due respect to the goods of our Neighbour, in righteousness, liberality, and frugality.
- Q. What is Righteousness ?
 A. A grace which inclineth us to give all men their due. (Rom. xiii. 7. Mic. vi. 8.)
- Q. What is Liberality ?
 A. A grace which inclineth us to communicate our goods freely to our Neighbour. (Rom. xii. 13.)
- Q. What is Frugality ?
 A. A grace which inclineth us to be provident and diligent in our Calling. (Prov. xxxi. 27.)
- Q. What is contained in the ninth Commandment ?
 A. A due respect to the innocence of our Neighbour in verity and fidelity.
- Q. What is Verity ?
 A. A grace which inclineth us to speak the truth for our Neighbours good. (Zech. viii. 16.)
- Q. What is Fidelity ?
 A. A grace which inclineth us to keep our Promises. (Psalm xv. 4.)
- Q. What is contained in the tenth Commandment ?
 A. A due respect to the prosperity of our Neighbour, in rejoycing in his prosperity, and accepting our own portion with contentation. (Rom. xii. 15.)
- Q. What is Contentation ?
 A. A grace which inclineth us to accept our own portion, whether good or evil, with Thanksgiving. (1 Tim. vi. 6. Heb. xiii. 5. Phil. iv. 11.)
- "The preceding catechism is an exact transcript from the edition of 1714, published in Boston by Bartholomew Green."

It is interesting to contrast the strictness of logical method and the terseness of expression which characterized some of the early New England fathers with the style of to-day. There are those who contrive yet to talk about blue laws and bigotry, and who, notwithstanding Planchette and the Spiritists, still try to smile at the credulity of the Puritans in accepting the universal belief respecting the spiritism of their day ; but, after all, those men were scholars and thinkers of no mean rank, and wont to marshal

their thoughts in very orderly array. The poetry of Dr. Holmes is certainly smoother than the verses that we find on our fathers' gravestones or in the prefaces to their books. It may be granted that our *Atlantic* rolls more rounded billows than theirs. But in philosophic nicety the witty Doctor must yield the palm to the earlier scholars. The logic of our "Free Religionists" would sing small in an assembly of the ancient divines. The assumptions which go down so smoothly with these modern intuitionists would not have been swallowed with unquestioning devoutness two hundred years ago. Their very foggy generalizations might have been laughed at, but for the seriousness of the theme; their lack of precision and system would certainly have met with little respect. Nor is it quite clear that the aspect of superiority with which some gentlemen and ladies of our day look down upon the Bible is more beautiful than the reverence of their ancestors. It is, at least, less reasonable.

The mind experiences a grateful change in rising from the warm streaks of flatulent air that frequently cross our path in these modern lowlands into the bracing atmosphere of the best of the old Puritan authors. We seem to grow stronger as we dwell upon the sentences of a writer who has conscientiously thought out his theme, and has condensed and arranged his ideas with careful completeness.

It will be observed that the Catechism takes strong hold at once. The author was "Teacher" of the church at Newbury. He begins with a question in regard to the Scriptures, the text-book of his instructions; and his answer is equally good for the educated man and for a thoughtful young farmer or artisan. And the second question, with what a grasp it lays hold of the whole matter in hand, comprehensive and close! The others follow in beautiful logical order. It is easy to imagine with what interest every clause and every word in these answers would be unfolded in extemporaneous discussions, and how broad and clear a light would thus be shed on the greatest themes of the soul.

One series of answers will probably give rise to objections in some minds at the present day, — those upon the "particular decrees" and "election." And, indeed, the answer to the question, "*What are the particular decrees of God?*" is less broad than that given to the preceding inquiry. Here the theology of the day cramped the natural breadth of the author's mind. For manifestly if God's "general" decree is his purpose "to make the world and dispose of *all things* therein," then his "particular" decrees are his disposals, not of men alone, but of *all* the things included in his eternal purpose.

Then, again, the phraseology, — "Whereby he did determine to *glorify himself*," — though justified by strong warrant of Scripture, is probably not the most sure at the present day to convey the author's idea. And yet the phrase is in strict agreement with the profoundest philosophy.

For what other conceivable object is so great, so high, so pure, so comprehensive of all good possible even to thought, as the *glory of God*? This necessarily involves that condition of the universe, material, sentient, intelligent, and moral, which is the most complete setting forth of divine excellency. The reward of virtue and the punishment of wickedness are both expressions of the same trait, and logically involve one another. That character which is the highest glory of God is seen in each.

The definitions of original and of actual sin given in this Catechism are elegant. The one is described as "A *Being* contrary to God's law"; and the other, "A *Doing* contrary to God's law." Very much better this than the Westminster's Assembly's "corruption of his whole nature, which is called original sin"; and while readily understood by common people, they seem also to meet the requirements of the speculative thinker.

The answer to the question, "*What is faith?*" is also very clear and beautiful: "A sight of the grace of the Gospel whereby we come to cleave to God in Christ above all things for salvation." It is a "sight," not an assent; of the grace offered in the Gospel, — not primarily of our own prospective salvation; and it is the sight "whereby we come to cleave," not to Christ as a human guide, but "to God in Christ, above all things, for our salvation."

See, again, with what discrimination and what brevity the nature of *repentance* is described: "An overcoming purpose to forsake sin, with sorrow for sin." Not a feeling, but a purpose; not a purpose merely, for we often purpose and do not, but an "overcoming purpose," — a purpose that is "predominant"; nor yet a dry determination, but one that is attended with "sorrow."

The unfolding of the inner meaning of the Ten Commandments is quite remarkable, showing a most subtle and at the same time comprehensive intellect. Take, for instance, the first commandment: "*Thou shalt have no other gods before me.*" What were the children of Newbury, two hundred years ago, taught to find here? Ans. "Natural Worship; in Faith, Hope, Love, Fear, hearing the Word and Prayer." Praise is left out, — perhaps the singing was not good in Oldtown. The children, then, were given to understand that they were not only forbidden here to bow down before idols, but were commanded to worship God. Not only this, again, but the nature of worship was profoundly unfolded to them, as involving (1.) "Faith." This had already been sufficiently defined. (2.) "Hope," which is explained as "a cleaving to God as our chiefest good, for *blessedness*." For when we hope, we have respect to something that is good, for ourselves. (3.) "Love," "a cleaving to God as the *chiefest good*, and deserving all glory." When we love, we are absorbed in the object, and forget ourselves. (4.) "Fear," or "an admiring and ador-

ing of God's holiness, and all his perfections." We imagine that there are some thousands of people in the one city of Boston, who have been led to suppose that their fathers were thinking of the terrors of the Almighty when they dwelt upon his fear. But down on the banks of Parker River, at least, the children were taught to "admire and adore" the divine perfections; and this, they were told, is the "fear of the Lord" which "is the beginning of wisdom." (5.) They were trained to regard the "hearing of the Word and Prayer" as a part of the worship due to God. Attendance on church was, in those days, a service rendered to the Most High, and not simply an entertainment or even a means of edification. We shall never gather all the people into God's house until we both return to this view, and realize it better in the services of the sanctuary. Sermons ought to lift the thoughts to God, by virtue of their tone, whatever the subject may be. To treat any theme in a secular spirit would be an imposition upon the congregation; and, so far as it goes, justifies absence from the sanctuary thus abused.

We ask attention also to the instruction given in connection with the fifth commandment. This was held up as including not only our duty to our parents, but "a due respect to the good name or dignity of our neighbor, in humility, gratitude, and obedience," — whoever this neighbor may be. The same reasons, obviously, which make it right for us to honor our father and mother bind us to render a due respect to every one. But what is this "respect"? It includes (1.) "humility," "a grace which moderateth the love of excellency" (ambition of superiority might express it more clearly to modern ears); (2.) "gratitude," or a disposition "to recompense benefits"; and (3.) "obedience," which "disposeth us to honor all such as are in authority, by being subject."

The last question in this Catechism is, "What is Contentation?" And the answer, "A grace which inclineth us to accept our own portion, whether good or evil, *with thanksgiving.*"

The modern idea of contentment is, we fear, hardly up to this. Would not many Sabbath-school teachers nowadays have said, instead, "without complaining"? That is heathen contentment. The other is Christian.

In reading such a "question book" as this are we not ashamed of the quality of instruction which children often get in churches of the present day? Were they dependent upon it, in any considerable measure, for intellectual stimulus, how feebly would their powers be developed! Nor is it strange that some of our Young Christianity shows a poor quality of stuff, — malleable, but not tenacious. It is time that a more masculine and a more *divine* character were given to the religious teaching of children and youth. If Sunday schools leave their pupils with the feeling that they know very much, they certainly fail of their object. A religious

training that is wise will give a sense of the depth and height, the mystery and the immensity of divine knowledge, and will tend to make men quiet and teachable rather than conceited and tonguey. The truth is, that while the nineteenth century has learned many things, it has forgotten some of the greatest value; and among them these two,—the necessity of family training, and the vast importance for laymen as well as ministers of a really profound and systematic instruction in the Truth of God.

Does not a catechism seem to be a necessary instrument in any thorough system of Christian training? Can we impart profound and comprehensive views,—the kind of views that are necessary to the deepest feeling and the most steadfast purposes,—to an intelligent and a sure conviction, and to dignity, consistency, and stability in godly living,—can we give such views, without the precision, without the discrimination, without the subtlety, and without the comprehensiveness which belong to a good catechism? The question seems to answer itself. To know Jesus Christ and to teach Christ, is something more than to be able to speak fluently in a conference or a convention.

Those congregations which are trying the experiment of putting the Sunday school in place of the regular service and sermon would do well to consider the following question. By how much does the average instruction given by Sabbath-school teachers exceed in intelligence, accuracy, thoroughness and power, the average preaching of our ministers? Should the general verdict declare this excess to be something considerable, it will be time for us all to inquire, whether it is right to send our ministers to college and the seminary, and thus deprive them of those limitations of training which prove to be of so great advantage to the religious instructor.

One further inquiry will not be omitted by those accustomed to look beyond immediate results, upon the ultimate effects of systems long pursued; namely, What protection, in a Sunday school that is under the sole management of its superintendent and teachers, against grave misinterpretations and the creeping in of error? What if ingenious sceptics conclude, that the adult classes offer a good field for the raising of their favorite questions?

The truth is, the Sabbath school should *never* be left to itself; and it is seldom wise to substitute the mere school for the afternoon service. If the ordinary form of that service fails to draw a full congregation, some better form can probably be devised,—some *Bible service*, perhaps, involving study and class instruction, but under the pastor's eye, and not without a public worship and public instruction. Various forms of this service have been tried. The best of these add to the class exercises (which should never occupy more than three quarters of an hour),—a united recitation of a psalm, or, better, a responsive recitation or reading, not by verses, but

by the *parallels* — a chant, hymns, and an extemporaneous summing up of the lesson, or of some important part of it, by the minister.

Pastor Harms catechized his whole congregation. Are not our ministers ingenious enough to find out ways in which similar effects can be wrought, under their changed circumstances? It is certainly practicable to vary the form of pulpit instructions; and in some parishes it is clear that changes must be made, if the ministers would hold their congregations as their fathers did. Yet the matter is a very grave one, and requires the utmost prudence and sagacity. Frequent changes will bring the whole day into discredit, and disgust the people.

But, besides this adaptation of the pulpit to the times, we greatly need, as already hinted, an active pastoral supervision of the Sunday school, such oversight and direction as shall secure a more masculine, more serious, more systematic, and more powerful instruction. A *nobler tone* is needed in a great many of our schools. There are signs that the gingerbread and anecdote dispensation is passing away; but it is not completely gone. There is a stern necessity that the clear tones of divine authority be heard throughout all Christian teaching, and that awe should be a source of interest and a strong attraction. And it is time that flaccid intellects should receive a tonic, and experience the benefit and delight of those higher emotions stirred within us by the contemplation of the great things of God and the soul, and by a conscientious searching after the truth. Such catechisms as this which we reprint, are an important help to this study. Perhaps it is not too much to say, they are a necessity. Without something answering the same end, the churches will fall into a decline, and, if nothing more violent takes them off, die of anæmia.

NOW I firmly believe that the World is under the *Government* of my SAVIOUR, and that he sets at the right Hand of GOD, and that the affairs of the *Divine Providence* are under his Administration. He does particularly employ the Ministry of His mighty *Angels* in governing the Children of Men, and yet more particularly make them the *Guardians* of His *little ones*; most of all when in His Providence He makes them *Fatherless* Children. O! orphans are provided for!

WHEREFORE, O my SAVIOUR, I commit my Children into thy Fatherly Hands. I pray to Thee that thy gracious *Providence* may, and I trust in Thee that it will be concerned for them. Oh! Let nothing be wanting to them that shall be good for them. Cause them to Fear, to Love Thee, to walk in thy ways; and make use of them to *do Good* in their Generation. Be Thou their *Friend*, and raise them up such as may be *necessary* and in a convenient Manner supply all their *Necessities*. Give thy ANGELS a charge of them; and when their *Father and Mother forsake* them, then do Thou take them up.

This is the Supplication, this the Resignation, this the Dependence of

C. MATHER.

ANDOVER CATALOGUE, DECEMBER 6, 1813.

THE Catalogue of the above date is printed "broadside." As it is very rare, we copy it *verbatim*, from the one in possession of A. H. Q. :—

CATALOGUE

OF THE

PROFESSORS AND STUDENTS OF THE THEOLOGICAL INSTITUTION,

ANDOVER, DECEMBER 6, 1813.

REV. EBENEZER PORTER, *Bartlet Professor of Sacred Rhetoric.*REV. LEONARD WOODS, D. D., *Abbot Professor of Christian Theology.*REV. MOSES STUART, *Associate Professor of Sacred Literature.*

SENIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Horatio Bardwell	Goshen, Mass.		
Calvin Colton	Longmeadow, Mass.	Yale Coll.	1813.
Ralph Emerson	Holles, N. H.	Yale Coll.	1811.
Jeremiah Flint	Braintree, Vt.	Middlebury Coll.	1811.
Thomas H. Gallaudet	Hartford, Conn.	Yale Coll.	1805.
Salmon Giddings	Hartland, Conn.	Williams Coll.	1811.
William R. Gould	Sharon, Conn.	Yale Coll.	1811.
Calvin Hitchcock	Westminster, Vt.	Middlebury Coll.	1811.
Leonard Jewett	Holles, N. H.	Dartmouth Coll.	1810.
David M. Mitchell	N. Yarmouth, Me.	Yale Coll.	1811.
Daniel Poor	Danvers, Mass.	Dartmouth Coll.	1811.
Israel W. Putnam	Danvers, Mass.	Dartmouth Coll.	1809.
David M. Smith	Durham, Conn.	Yale Coll.	1811.
Miles P. Squier	New Haven, Vt.	Middlebury Coll.	1811.
Julius Steele	Bethlehem, Conn.	Yale Coll.	1811.
Hervey Talcott	Coventry, Conn.	Yale Coll.	1810.
Sylvester Woodbridge	Southampton, Mass.		

MIDDLE CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Jonathan Adams	Boothbay, Me.	Middlebury Coll.	1812.
Elijah Baldwin	Milford, Conn.	Yale Coll.	1812.
Ebenezer Burgess	Wareham, Mass.	Brown Univer.	1809.
Joseph W. Curtis	Windsor, Vt.	Dartmouth Coll.	1811.
Eleazar T. Fitch	New Haven, Conn.	Yale Coll.	1810.
Thomas R. Gold	Cornwall, Conn.	Yale Coll.	1806.
Allen Graves	Rupert, Vt.	Middlebury Coll.	1812.
Herman Halsey	Bridgehampton, N. Y.	Williams Coll.	1811.
Ebenezer Kellogg	Vernon, Conn.	Yale Coll.	1810.

Cyrus Kingsbury	Alstead, N. H.	Brown Univer.	1812.
Nathan Lord	Berwick, Me.	Bowdoin Coll.	1809.
Stephen Mason	Litchfield, Conn.	Williams Coll.	1812.
Robert Page	Reedfield, Me.	Bowdoin Coll.	1810.
Isaac Parsons	Southampton, Mass.	Yale Coll.	1811.
George Payson	Pomfret, Conn.	Yale Coll.	1812.
Henry Smith	Durham, N. H.	Bowdoin Coll.	1810.
Job S. Swift	Addison, Vt.	Middlebury Coll.	1812.
Samuel White	Thetford, Vt.	Dartmouth Coll.	1812.

JUNIOR CLASS.

<i>Names.</i>	<i>Residence.</i>	<i>Graduated.</i>	
Solomon M. Allen	Pittsfield, Mass.	Middlebury Coll.	1813.
Joseph R. Andrus	Middlebury, Vt.	Middlebury Coll.	1812.
Raynolds Bascom	Chester, Mass.	Williams Coll.	1813.
Elam Clark	E. Hampton, Mass.	Williams Coll.	1812.
Nehemiah Cleaveland	Topsfield, Mass.	Bowdoin Coll.	1813.
Nathan Douglas	New London, Conn.	Middlebury Coll.	1813.
Louis Dwight *	Stockbridge, Mass.	Yale Coll.	1813.
Joel Hawes	Brookfield, Mass.	Brown Univer.	1813.
Nathaniel Hewit	New London, Conn.	Yale Coll.	1808.
David L. Hunn	Longmeadow, Mass.	Yale Coll.	1813.
Lavius Hyde	Franklin, Conn.	Williams Coll.	1813.
William Kimball	Hanover, N. H.	Yale Coll.	1813.
Sylvester Larned	Pittsfield, Mass.	Middlebury Coll.	1813.
Alexander Lovell	W. Boylston, Mass.	Dartmouth Coll.	1813.
Hiram F. Mather	Chatham, Conn.	Yale Coll.	1813.
John McKeen	Brunswick, Me.	Bowdoin Coll.	1811.
John Nichols	Antrim, N. H.	Dartmouth Coll.	1813.
William Perrin	Berlin, Vt.	Middlebury Coll.	1812.
Henry Robinson	Guilford, Conn.	Yale Coll.	1811.
Thomas Shepard	Norton, Mass.	Brown Univer.	1813.
Hart Talcott	Bolton, Conn.	Dartmouth Coll.	1812.
Alfred Wright	Columbia, Conn.	Williams Coll.	1812.
Calvin Yale	Lenox, Mass.	Union Coll.	1812.

* Absent on account of ill-health.

Senior Class	17
Middle Class	18
Junior Class	23
Total	58

[Imprint.] ANDOVER, FLAGG AND GOULD.

The above Catalogue makes some changes in the Triennial. Prior to 1816 no distinction is made, in the Triennial, between those who graduated and those who left the Seminary before their respective classes. Doubt-

less this is due to want of records. But a decided error is added in placing the names of these non-graduates, not with their classes, but with the classes that graduated the year they happened to leave the Seminary. This Annual Catalogue shows that the following transfers should be made in the Triennial:—

Class of 1814.

Solomon M. Allen, to partial list in Class of . . . 1816

Joseph R. Andrus " " " . . . 1816

Nehemiah Cleaveland " " " . . . 1816

Alexander M. Fisher is not in Annual of 1813. He probably entered the next year in Class of 1817, and soon left. He became Tutor at Yale in 1815.

Thomas R. Gold, to partial list in Class of . . . 1815

Nathaniel Hewit, " " " . . . 1816

Otto S. Hoyt is not in Annual of 1813. His case is doubtless like that of Fisher. He was Tutor at Middlebury in 1815, and was at Princeton Seminary in 1816.

Sylvester Larned, to partial list in Class of . . . 1816.

Alfred Wright, " " " . . . 1816.

Class of 1815.

Rufus W. Bailey is not in Annual of 1813. He was one year at Andover; probably in Class of 1817.

Hiram F. Mather, to partial list in Class of . . . 1816.

Class of 1816.

There should be added to partial list Elam Clark and John McKeen, neither of which names now appears in the Triennial.

Raynolds Bascom and Louis Dwight graduated in 1819.

Joel Hawes graduated in 1817.

Of the Senior Class, at the date of this Annual Catalogue, four are supposed to be still living, — Gould, Mitchell, Smith, and Woodbridge. The average age, at death, of the other thirteen was 69+. The shortest life was that of Giddings, a home missionary, who died at St. Louis, Mo., in 1828, aged 46. The longest life was that of Dr. Putnam, who died in 1868, aged 81.

Of the Middle Class there are supposed to be living Dr. Burgess, Dr. Fitch, Halsey, Dr. Kingsbury, Dr. Lord, Mason, Page. The age of T. R. Gold, at death, in 1829, is not given; but estimating his birth at the average date of his Class, the lives of the deceased average 56. This will be largely increased in future years. The youngest at death was Elijah Baldwin, who was not ordained, and who died in 1819, aged 30. The oldest at death was Jonathan Adams, who died in 1861, aged 79.

Of the Junior Class there are supposed to be living Cleaveland, Hunn, Mather, Robinson, Dr. Shepard, and Yale. The age of William

Kimball, at death in 1832, is not given. Allowing his year of birth to be at the average date of his Class, the lives of the deceased average 54+. The youngest at death was Sylvester Larned, who died in 1820, aged 24. The oldest at death was Dr. Hewit, who died in 1867, aged 79. Of this Class several died young, — Larned, 24; Prof. Allen, 28; Andrus, 30; Kimball, about 30; Perrin, 32; Nichols, 34; Bascom, 37; while of the Senior Class only one died under the age of 60, and six of the thirteen lived to be over 74.

In the above list there are recognized as foreign missionaries, — Dr. Bardwell, Dr. Poor, Allen Graves, and John Nichols; while Joseph R. Andrus was agent to Africa. Home Missionaries, — Dr. Colton, Giddings, Gould, Jewett, Dr. Squier, Halsey, Dr. Kingsbury (to the Indians), Mason, and Wright (to the Indians). Professors in Colleges and Theological Schools, — Dr. Colton, Dr. Emerson, Dr. Squier, Kellogg, Dr. Burgess, Dr. Fitch, and Solomon M. Allen; while Dr. Lord was President of Dartmouth College, Dr. Bailey President of Austin College, Texas, and Nehemiah Cleaveland a famous teacher. Louis Dwight's work in Prison Discipline, and Thomas H. Gallaudet's for the Deaf and Dumb, and Insane, are matters of history. D. M. Mitchell was long a city missionary. Andrus and Colton were ordained in the Episcopal Church. Gold, Kellogg, Mather, Swift, Kimball, and McKeen were not ordained; Mather is a lawyer, and Swift was a planter in Georgia where he died in 1859.

WHY doe ye not confider that God worketh from yeare to yeare in the order of nature? Sometimes ye see the face of the earth decked and beautified with herbes, flowers, grasse, and fruites. Againe ye see the same vtterlye taken away by stormes and vehemencie of the winter. What doth God to replenishe the earth again, and to restore the beauty thereof? He fendeth downe his small and soft dewe, the droppes whereof in their descending are neyther great nor visible, and yet thereby are the pores and secrete vaynes of the earth, which before by vehemencie of frost and colde were shut vp, opened againe. And so doth the earth produce againe the like herbes, flowers, and fruites. Shal ye then think? that the dew of God's heavenly grace shall not be as effectuell in you to whome he hath made his promise, as that it is in the herbes and fruites that from yeare to yeare buddeth forth and decayeth? If ye doe so the Prophet would say your incredibility is inexcusable, because ye doe neyther rightlye waighe the power nor the promise of your God.

PASTORAL FAITHFULNESS.

"Wide was his parish, and his houses far asunder;
But he neglected nought for either rain or thunder,
In sickness and in mischief to visite
The farthest in his parish, moche and lite."

CHAUCER'S *Good Pastor*.

THE old conception of a faithful pastor is by no means obsolete. He is not content to teach and preach. He visits from house to house. He takes heed to all the flock. He cares alike for high and low, rich and poor. He becomes intimately acquainted with the families in his parish, and adapts himself, so far as possible, to the peculiar spiritual necessities of every man, woman, and child.

Much has been said about the "importance of the pastoral office"; and, doubtless, there are many ministers, not only in country, but in city parishes, who devote themselves with a good degree of diligence to their pastoral duties. The common impression, however, seems to be that the claims of the pulpit are far more sacred and imperative than those of the parish. In fact, there is a "chronic controversy" between the two, which is more apt to turn in favor of sermons than visits. How often, after ten or twelve years' experience, will the half-discouraged preacher be tempted to say: "This visiting, talking, and praying from house to house is of comparatively little account. It takes time which I need and want for study. It draws so hard on my vitality, my sympathy, my available energy and strength, that it leaves me unfit to write and preach. It exposes me to all manner of petty personal criticism. It pleases at first, but soon excites envy, jealousy, and discontent. It increases the difficulty of maintaining pleasant relations. It makes social demands which cannot be permanently satisfied. We ministers are chosen and settled for our *preaching* abilities. If we preach well enough, we can stand as high and stay as long as we please. Many are dismissed for visiting too much; few, if any, for visiting too little. I shall visit less, and try to preach better in future."

This is certainly a very low view of the subject. The question is, not what will be easiest for the preacher himself, or best for his professional standing and influence, but what will do the most good, or best fulfil the idea of a devoted and faithful Christian minister. What if he study less, and preach but seldom when he is fully prepared? What if he is brought so much nearer to the people that his faults and weaknesses will be noted, and his services somewhat cheapened in their eyes? What if he excite jealousies by his apparent neglects and partialities? What if he irritate and repel by his free and familiar ways? What if he fail to satisfy him-

self or others,—fail utterly to meet the demands of a large and scattered people? What if he must leave them the sooner, because they want better preaching and appreciate not his pastoral labors? Christ's minister is not to be a self-seeker. He should not love study more than souls. He should not aspire to preach like a professor of divinity, rather than as a bearer of good news to sinners and a tender sympathizer with mankind. He should not wish to be exempt from the necessity of maintaining a high-toned personal character, an irreproachable and self-denying Christian life. Why not guard against laziness, negligence, and favoritism, and learn how to distribute his attentions so as to reach as many and offend as few of the people as possible? Why not be content to stay in a place only so long as he may be welcomed both as preacher and pastor?

Besides, how many whose experience is just the opposite. They would rather testify: "The more I visit, the more I see and feel the need of preaching; the more I study, if not science or literature or theology in general, at least the things which I am called to preach, the better my sermons are, if not in themselves, if not as judged by an intellectual or critical standard, at least as adapted to the necessities of the people before me; and the more spiritual strength I have in preaching them, the more manifestly, too, do I gain the hearts and save the souls of those who hear them, the more inclined are they to look with charity on my failings; I become so endeared to them, and they to me, that nothing short of an earthquake in my parish can disturb me. When I *must* leave them I find that the links are closest that bind me to those who have had most reason to value me as a pastor. I never seem to lose my influence over them."

This, however, is but arguing in the same selfish strain. Let us sink ourselves, personally and professionally, and consider whether ministers do really increase their usefulness by attempting to visit their whole people. Look, it may be said, at the great preachers. How little do or can they go from house to house, except occasionally, when sent for, or in a mere social way for their own pleasure and refreshment? How could they preach as they do, if they should thus divide and scatter themselves? How much better for them to cultivate their gifts and concentrate their powers in the one great work of preaching to the masses? And why not better for all of us, according to our ability? Never was good, strong, effective preaching so sadly needed or so highly appreciated. Do we not lose more than we gain by trying to do so many things?

One thing *is* enough to do, especially under the high pressure of this busy and exciting age. Be that one thing to *preach*. Perhaps there are preachers who can do nothing but preach. There is no rule which will not have its exceptions. The ministry is large enough to admit of all possible

diversities in its methods of working. If any must give up pastoral visiting on account of the magnitude or multiplicity of their other cares, we would not complain of them. If any have such peculiarly unsocial natures, or such morbidly unhappy spirits that they cannot enjoy it, or such unskilful tongues and ungraceful manners that they cannot accomplish much by it, we would not insist upon their doing it. But who preach with the greatest efficiency and success? Let that be the question. Those who preach the greatest sermons? who have the greatest professional talents and resources? who are most admired and applauded? or who make the most elaborate preparation for the pulpit? No; but those obviously who secure the *best hearing* for the truth. Preaching is simply a means to an end. We are not to be mere sermon-makers, but fishers, that is, catchers of men. How can we most effectually save them by preaching? We answer,—

1. By bringing ourselves into personal contact and sympathy with them.
2. By adapting our preaching to their personal peculiarities and present condition.

3. By following up our preaching with all possible private influence.

Let us dwell on these points.

1. By personal contact and sympathy. "I know my sheep and am known of mine," said the Good Shepherd. Who cannot preach best to those with whom he is most intimately acquainted? Who can preach with advantage to those with whom he has but a general and superficial acquaintance? Who does not need to see his people in their homes and families, or at least to have frequent and familiar interviews with them by the way, in order to divide the word of truth, so as to give unto each his portion in due season? Dr. Rhetoric draws his bow at a venture. Somebody, doubtless, is hit by his arrows. So with Mr. Finespun, and Mr. Flash, Mr. Prim, and some of our modern sensational preachers. We would not dispute their powers or undervalue their services. Their popularity is astonishing. But their splendid sermons are splendid sins, because prepared and preached with a mere professional ambition. Who listens to them as to a devoted personal friend and pastor? Who takes even the gospel of Christ from their lips as from the messenger and ambassador of heaven? Dr. Decalogue may thunder. Bishop Love may speak in Calvary's sweetest and most thrilling accents. "But what does he care for *me*?" sighs the sinner. "One good visit, one affectionate word from him, would give such point and power to his appeals that I could hardly resist them."

Far more than we imagine is involved in the fact that we are personal and social beings. We regard everything in its personal aspect. We invest opinions and principles with the associations belonging to the person who supports them. We are facilitated amazingly in gaining our ends with

our fellows by coming into direct personal communication with them. The man of business secures patronage not so much by deeply laid schemes and widely scattered circulars as by his own personal acquaintance and address. The teacher utterly fails who does not somehow ingratiate himself into the affections of parents and children. The general who would rival the great Napoleon must have a marvellous personal magnetism. So the preacher who would plant the victorious standard of the cross on the frowning fortress of sin must not be content to stand up with an adamantine orthodoxy and thunder at it with the distant artillery of evangelical preaching, but must storm its walls and rush to its battlements in a hand-to-hand, face-to-face conflict. There is no church and no ministry which can carry its point by addressing men in the mass, without dealing with them in detail and as individuals. The people will come to the sanctuary when they have learned to respect and love and confide in the minister. They will be wide awake there, and not complain of being "hard of hearing" when he speaks. They will hang on his lips, as if to ask for all he can say, and eagerly take from him even what is scarcely worth taking. They will listen to him with a docility of mind, with a hospitality of heart, with a disposition to profit even by his most unworthy efforts. Alas for the *good* preaching, which is spoiled by the hearing,—perhaps never more than half heard because the preacher is known only by his preaching! If he would be "*wise in winning souls*," must he not have more of the spirit of Him who came "*to seek*" as well as "*to save*" the lost? How can he really say, "*I seek not yours, but you*," if he allow the demands of the study and the pulpit to drive him into virtual seclusion except on the Sabbath?

2. By adaptation to the peculiar and pressing wants of the people. It may be said that the gospel is ever the same and that men are ever essentially the same, so that good strong evangelical preaching will always take effect. This is true. But it is equally true that the gospel is perpetually changing in its relations to the minds and hearts of the people. Its power is in its infinite flexibility and ever-varying adaptations. The grand difficulty in preaching it is not so much in defining and discussing and illustrating it as in applying it, or rather in making men apply it to themselves. Especially in these days of excessive individualism are men conscious of their own peculiar prejudices, doubts, trials, and conflicts. Not only political and social, but local and personal differences must be taken into account. The wonder is that those who believe in preaching "*to the times*," and who adapt themselves to those "*general movements of the popular mind*," which are like ocean waves and currents, do not learn how to adjust their preaching more frequently to the very day and hour. All agree that the sinner must be made to feel "*I am the transgressor*. My guilt is my own, and I must answer for it." He must be wise for himself. He must have that

spirit of inquiry, confession, and prayer which says, "Lord, is it I?" "I have sinned against Heaven. God be merciful to me." The Wesleys and Whitefields, even while addressing thousands, have aimed not at the multitude, but "as if at a single bosom." They have been profoundly and intensely personal in their appeals. A genuine revival of religion shows itself, not in any mere public sensation or excitement, but in the truth of God sent home to the heart as a bullet to its mark. This being so, the question is, not who can preach with the greatest amount of knowledge or fervor or force, but who with the most direct and definite aim, who with the most real tact and skill, who with the closest and tenderest adaptation of the truth to individual souls?

What if we take broad, comprehensive views, and preach God as the Monarch of the universe, Christ as the Saviour of the world, sin as an evil that pertains to all flesh and blood, salvation as a necessity for every sinner? Is not the life of the doctrine in its personal application, and must we not know the persons to whom we would apply it in order to fix it as a nail in a sure place? Would not far more be saved if, by greater familiarity with our hearers as well as subjects, we could be less abstract and general, or more individualizing in our ministrations? Would not the gospel be invested with new and unwonted power?

It will not answer to say that if we know ourselves we know others. We can see through men at a glance. We can tell how they think and feel by intuition. We need not take any great pains to become acquainted with them. We can learn more about them by study than ordinary social intercourse. All this we may admit. But can any knowledge of human nature supersede the necessity of knowing those committed to your immediate charge? As well might the physician shut himself up in his office and prescribe for his patients without visiting them and observing their symptoms. What if he should plead his acquaintance with sickness and death as an excuse for not visiting the sick and dying?

3. By following up our preaching in private. This is, perhaps, the most important, as it is certainly the most difficult and delicate part of a pastor's duty, — to add to the efficacy of his preaching by visiting those for whom it is particularly designed or to whom it is peculiarly adapted. In this he attends most strictly to "the cure" of souls; he may have all the power of the heart's chosen priest in probing its wicked and deceitful depths and prescribing for its strangely complicated maladies; yes, all the *real* advantages ever secured within the mysterious veil which hangs around the confessional in the courts of a corrupt Christianity; he needs far more of the wisdom of the serpent and of the harmlessness of the dove than in any public duty, for he is recognized, cherished, and trusted, not as a mere professional servant, but as an affectionate and faithful personal friend. Can

he not watch the effect of his own words? Can he not explain them to the inquiring and doubting so as to guard them against perversion? Can he not commend them to the careless and forgetful? Can he not open the way for them to help even the most morbidly and miserably affected, the spiritual dyspeptics and hypochondriacs? No art of rhetoric or cogency of logic, no ingenuity of speculation or beauty of illustration, no public force or fascination, can carry the truth of God to the human heart like a loving, sympathizing, confiding personal interview.

Indeed, this is preaching like Christ. Not so much on special occasions, or at stated intervals, or in formal discourses, as by constant and confidential intercourse with his disciples, and by simple conversations with those around him, did he carry on his work. This, too, is like the preaching of the primitive apostles. The world was converted not so much by their public addresses as by their every-day talking and praying, when they were "scattered abroad."

It may be doubted whether the minister is called to be a pastor to all his people. He is to "feed the Church of Christ," not the indifferent and ungodly world. He is given "for the perfecting of the saints, for the edifying of the body of Christ." It belongs rather to the members of the church to carry the truth preached to the unconverted, just as Christ gave the loaves to the disciples, and the disciples to the multitude. There should be a lay ministry, if not an earnest co-operation on the part of the brethren in general for this pastoral as well as for all other practical work. The minister is not to do the church's business. We concede that he should only try to be the leader in it. He can accomplish comparatively little without active, wise, and warm-hearted lay helpers. He should be able to reach through them many whom he cannot reach in person. His own duty is primarily to the body of Christ. He is to preach and labor for its edification, — not merely or mainly for the conversion of sinners. But how can he build up a church by preaching without visiting, or by visiting believers and neglecting unbelievers? How bring its members to go forward or help in a work which he is not inclined to do himself? What would give such an impulse to their efforts in "home evangelization" as a better example of zeal and fidelity in the pastoral office?

It may be objected that we put upon ministers an impossible task. To know everybody with more than a mere casual and passing acquaintance, to adapt their preaching to everybody, to follow up their preaching to every heart and home, — utterly impracticable! — at least, in a large and constantly changing parish. The attempt to do it is perfectly disheartening.

Perhaps so, if it be attempted in a set, formal, mechanical way, calling at every house within a given time, or besieging every person on religious themes with a pious and familiar freedom. Such impertinence soon wearies

and embarrasses and defeats itself. So does the more easy and common way of spending hour after hour in miscellaneous if not frivolous chit-chat, with hardly any mixture of direct religious conversation. The art of doing it without overdoing or underdoing must be learned. The power of doing it with facility and despatch may be acquired. The study of time and place and manner is not enough. A glance of the eye, a gentle, tender word by the way may be better than a visit. The industrial and domestic habits of the people, their varying moods and whims even, are to be considered. Those who can be induced to call on the minister need seldom be called upon by him. There can be no conventional rules for pastoral work. The heart that remembers each name, recognizes each face, cherishes and follows each one with a genuine solicitude for his eternal welfare, may be allowed the largest liberty in details. Perhaps never can it complete its rounds, however rapidly it may move through its circuit. In this, as in every other inspiring and absorbing work, we can only hope to approximate to the true ideal.

But is it not equally impossible to *preach* so as to satisfy one's own mind or to accomplish all the good desired? What more impracticable than to prepare with little or no visiting such sermons as are suited to the souls of even the smallest congregation? What more disheartening than to preach what is elaborated in the study and closet without any special knowledge of or sympathy with the people?

Impossible? Is not the difficulty owing, in part, to a want of entire devotion to the ministry? Many are not content to be good parish ministers. Their hearts are not where their homes are. They feel as if they were ordained for the ministry at large rather than for their own particular fields. And then they are not content to be of *one* work. They do not give themselves wholly to it. They would shine in literary and scientific circles. They would be amateur artists or popular lecturers, political agitators or financial speculators, editors of papers, visitors of schools, or agents of educational and benevolent societies. Of course they have hardly time enough even for the sick and afflicted. Do they not love their singleness of purpose?

The practical difficulty may be traced to a want of love for souls. Many seem to love mankind without caring for individual saints and sinners. They love, perhaps, those who by nature or culture are congenial with themselves. They delight in special friendships and companionships. They talk with unction about the sacred cause of humanity; but they are strangely lacking in that Christ-like passion for souls, which would devote itself, at least for Christ's sake, to even the most ignorant and depraved and unlovely. Should it not be considered a fair test of the minister's valuation of man, whether he will sacrifice, if need be, his own love

of knowledge and study, for the sake of saving even the poorest and worst in his parish? With a real "enthusiasm of humanity" would not the greatest pains be taken in pastoral duty?

Impossible? Does not the grand difficulty spring from certain ideas of preaching, which are entertained if not inculcated in some of our seminaries, and which prevail in many of our parishes? The idea that each sermon is to be a finished thing, — complete in itself, — like a written essay, like a perfect work of art, the work, perhaps, of a whole week or month, fit to be printed, read, studied, and criticised! The idea that the preacher should concentrate himself upon his *theme*, his *argument*, his style, and, if possible, surpass himself in each new effort! The idea that he should try to be as scholarly, learned, erudite, eloquent, attractive, as he can be in his regular preaching! The idea that he must preach with reference to the dignity of his profession or the power and beauty of his own words! With such ideas, of course, he may find no time for anything but preaching. But studying, praying, preaching to save souls, forgetting and denying himself, making himself "of no reputation," valuing scholarly attainments and literary accomplishments and popular gifts only as means to the one great end, counting the best sermons no better than the worst, except as they can be made savingly effectual, he will not be less diligent and faithful as a pastor for the sake of being more admired and honored as a preacher.

If it be true that the whole pastoral work is too heavy for one man, what follows? That he who "labors in word and doctrine" should be excused from doing it? No, but simply this: that he should be helped in it by the more devoted, judicious, and efficient brethren, perhaps by a colleague in the ministry. Doubtless each local church should be like an army, thoroughly organized, with various subordinate officers, divided and subdivided into districts or classes, each member being brought under the constant supervision of some pastoral helper, from whom the pastor shall receive notice of those cases of sickness and affliction, or of inquiry and de-
clension, which need his immediate attention. But tell us, O ye learned and eloquent, how the people can be savingly reached by even the best of preaching without a greater fidelity in pastoral duty?

Is it said that we under-estimate the amount of good, strong, solid thought which the people need for their spiritual food? that they need better preaching than can be furnished by those who divide themselves between the street, the parlor, and the study? We reply that he cannot be trusted as a *theologian* who knows only what he can learn from books and solitary studies. If Augustine had associated more with women and children, the world might have been spared some features of his theology. If preachers did but know men, women, and children *as they are*, they would be saved

from many of their angularities and absurdities in speculation, and become more trustworthy, if not more profound in doctrine. What can keep them from being *mere theorists*? What better test the truth of the doctrines as taught in the schools, and show wherein they should be modified? What more effectually prevent the *creed*, as well as the church and the ministry, from being alienated from human and popular sympathies than pastoral duty? Why does religion itself so often suffer and decline, and with it theology, if not because it needs to come down to the hearts and homes of the people, and thus prove in practice as well as theory its divine character?

After all, it may be hinted that there is something degrading rather than exalting to the ministry in "peddling," as it were, the gospel from house to house. We have no patience with such a suggestion. Suffice it that there is the greatest dignity in even the humblest service for Christ's sake.

NEW ENGLAND HYMN.

Adapted to AMERICA tune.

To Thee the tuneful anthem soars,
To Thee, our father's God, and ours;
 This wilderness we chose our seat:
To rights secured by equal laws,
From Persecution's iron claws,
 We here have sought our calm retreat.

See! how the flocks of JESUS rise!
See! how the face of Paradise
 Blooms through the thickets of the Wild!
Here Liberty erects her throne;
Here Plenty pours her treasures down!
 Peace smiles, as heavenly cherubs mild.

Lord, guard thy favors; Lord, extend
Where farther western suns descend;
 Nor southern seas the blessings bound;
Till Freedom lift her cheerful head,—
Till pure Religion onward spread,
 And beaming, wrap the globe.

REV. MATHER BYLES, D. D. 1770.

THE BENEDICTION.

ONE of the few things in which Christians of almost all denominations are agreed is the practice of ending public worship with a benediction, or blessing, from the presiding minister. It is also one of the few forms transmitted from a remote antiquity, which are still retained by those Congregational Churches that use the "largest liberty," not yet discarded nor disused, nor essentially changed, through the caprice of individual ministers, or the jealous scruples of hearers, or the prevailing passion for innovation and experiment. Our fathers would recognize our public services as like their own in this particular, whatever exception they might take to many or most others. The form commonly used is one of those with which the Apostle Paul ends his epistles in the New Testament; the longer, referring to all the Trinity, as in 2 Cor. xiii. 14, or that which names Christ only, as in 1 Cor. xvi. 23; often the similar invocations in the openings of these epistles, as in 1 Cor. i. 3; after the communion, in the practice of many pastors, the beautiful sentence in Heb. xiii. 20, 21; and on some occasions the Levitical benediction, Numb. vi. 24-26. The propriety and beauty of the rite are generally acknowledged, but perhaps some attention called to it here may contribute to its more reverential and profitable use.

While there is so much uniformity throughout Christendom in the use of this "form of sound words," three diverse views are held of its character as a rite. The first, which belongs to the more churchly and sacramental theory of worship in general, and of course prevails in prelatical communions, represents it as an exclusively priestly act, having an inherent value and mystical virtue derived from the prerogative of the administrator. We need not stop to refute or reject this notion, which is not supposed to have infected the readers of the "Quarterly," nor to be favored by the tendencies of our times. But among evangelical Protestants there are those who, in recoiling from that theory, hold an opposite extreme on this as on some other matters. With them, the benediction is only a brief prayer, as if addressed to God, by the minister in behalf of the people, in no respect differing from any other prayer, and as proper to be offered as any other by any one of them for the rest. Sometimes they take care to indicate this construction by prefacing the scriptural form with an auxiliary word, as "*may the grace,*" &c., and substituting "*us*" for "*you*" at the end, as also by shutting their eyes in the manner of other prayer, instead of looking toward the people. But this is not, in fact, the common understanding of the rite in our churches. In the less formal assemblages for worship

without preaching, the layman who presides, though offering other prayer, refrains from this act, and asks it of a minister, when one happens to be present, or in his absence concludes the meeting with the doxology. The benediction is felt to be in some sort an act of a minister as such. As far as we know, in the few exceptional cases where laymen have adopted the course expected of ministers, they have been oftener conceited and forward or factious persons, than the more cultivated and eminent. The greater strictness of our New England fathers on this point may be learned from their usage, — now lost sight of to a great extent in our churches, though not among Presbyterians, — which did not allow even a licentiate to pronounce the benediction till he was ordained, just as he could not then, and cannot now, administer the sacraments.

It is evident that our ministers and churches generally now, as heretofore, hold a third theory, intermediate between the two that have been stated. Though not sharply defined, the benediction is considered not as a priestly ceremony, nor yet as a mere prayer, but as an official act of ministers, a part of their business as ordained persons, pronouncing God's blessing in his name upon his worshippers. At least, as much as this may be affirmed of it in the practice of the most thoroughly Protestant denominations. It is ministerial in the same sense as the sacraments are ministerial. There are those who would have every Christian man allowed to do all these things, and some would claim as much for every Christian woman; but such is not in fact, as we have shown, the order of our churches. None more readily recognize this act as belonging to ministers than our most devout and intelligent laymen. It is distinguished from a mere prayer by its manner and phraseology. It is addressed directly to the people, not to God; pronounced, not offered up. The Bible form is "Grace be with you," not "*May* grace be with *us*"; and our prevailing usage is thence derived. It is declarative, not supplicatory.

If now we are asked what warrant there is for such a ministerial function, we answer, first of all, no other warrant is necessary than the propriety and beauty of the act on the part of a minister presiding in an assembly for Christian worship. Though not a priest under the old law, yet as a minister under the gospel he may be said both to represent the people before God and God before the people, and as in the one view he asks a blessing, so in the other he offers a blessing as well as gives instruction. We need no proof-text to show any mystical efficacy in the rite as performed by him, for we ascribe to it no such properties. But surely there are examples. Though Aaron and his sons were distinctly required to bless the children of Israel in a certain manner, the same authority is not necessary in order that a Christian pastor may address the same words to his congregation. Some rite of this sort seems to have been always connected with divine

worship. The ordinary service in the Jewish synagogue was concluded with a benediction, for which we know of no such distinct precept as in the case of Aaron, and Christian churches are allowed, though not required, to conclude their worship in a similar manner. The Apostle Paul begins and ends most of his epistles, and Peter his first also, with a benediction. We may believe that the worshipping assemblies under their care were dismissed in this manner, for ecclesiastical history tells us that such was the practice of the primitive churches after the days of the apostles. They separated with the words "Depart in peace," or some brief blessing from the presiding minister. The simple rite, usually in words borrowed from the Scriptures, has come down to us through the long succession of worshipping assemblies. Being what it is, and a settled usage in our churches, with such precedents, it deserves and will maintain its place. As to its significance or efficacy, the same questions might have been raised in the primitive times as now, and may be answered now, as we believe they were then, without countenancing the superstitions that have largely prevailed regarding the ministry and its functions. We have called the benediction declarative, and if asked "declarative of what?" we answer, of the divine good-will to the worshippers, even of the grace of the gospel. Its effect, as far as the advantage of the hearers is concerned, must depend on their reception, which may be said also of the gospel itself. Indeed, the benediction is virtually the minister's concluding proclamation of the gospel.

It deserves to be suggested here, in behalf of propriety and the feelings of the more cultivated worshippers, that in this part of our public services any needless deviation from the familiar scriptural forms is undesirable, and ought to be avoided. Some ministers like to exchange the old sentence for a new one occasionally, or to mix with it something of their own, interpolating their text, or an explanation or application, with the idea of giving it more effect. But it is found to be the more impressive when given in its own integrity, with the sacred associations that time has gathered about the very words in that connection. As we have said, it is one of the few ancient forms still retained in our mode of public worship, and let it be "strengthened" among "the things which remain."

In respect to the posture of the worshippers in this part of public worship, no doubt either standing as in singing, or kneeling or inclining the head as in prayer, is entirely appropriate. In some of our congregations the latter has been adopted as in the Episcopal, and in connection with the concluding prayer, in order to greater quietness, but that prayer is thus unhappily separated from the sermon by the singing when a third hymn is sung. We see no reason why the benediction should not be received in the same posture as the next preceding act of worship, whether of prayer or

singing. Where the standing posture is retained there is great diversity among different congregations in the matter of decorum. In some the assembly is as still and reverent as in prayer, and no part of the service is more solemn, while in others the blessing seems to be regarded only as a signal for dismissal, the people taking the interval for adjusting their clothes and hats, as if (as one minister complained) his words were "Forward, march!" This difference, we believe, is due largely to the feeling and manner of the ministers themselves. If they make light of the benediction, the people will follow their example. Are not some of them in need of caution against irreverence or haste in this more than in any other part of their pulpit service?

We take this opportunity to suggest also that as the worship of Christian congregations is appropriately ended with a benediction from the close of one of Paul's epistles, so it might be appropriately begun with a salutation such as he uses in the beginning: "Grace be unto you," etc. The Dutch churches use this, or the Levitical blessing, after the opening invocation. Still better, let it precede. As the minister leaves the people with a benediction, why should he not come to them with a like salutation?

One suggestion more, particularly as to the ending of a prayer-meeting in the absence of a minister. Our laymen, as we have seen, refrain from pronouncing the benediction; but how happens it that in Episcopal congregations, where stricter notions of ministerial prerogative are contended for, a similar form is always used by laymen who publicly read the service? The answer is that among them, while the minister addresses the words to the people as a benediction, the lay-reader uses it simply as a prayer offered to God, taking the posture of supplication, and substituting "*us*" for "*you*," and hence he uses the words as properly, even in that church, as any of the foregoing prayers. Why should not laymen in our churches use the same privilege? With the same easy modification, why should not the sacred words which all recognize as properly the last from a minister's lips in our larger assemblages be heard at the same point from laymen presiding in our smaller meetings for prayer? In the absence of a minister a worshipping assembly cannot separate more properly than with the prayer, "May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all: Amen."

THE DOCTRINE OF THE HOLY SPIRIT.

THE few truths which we know of God are given us one by one. It was four thousand years before he revealed himself in the face of Jesus Christ; and it may be four thousand more before we fully apprehend concerning him even so much as is contained in the Bible. Revelation has been gradual. "There was a twilight before the dawn, a dawn before the morning, and there must be a morning before the day."

We cannot help speculating why the entire Revelation, as it now stands, if no more, was not given at the beginning; why Christ did not appear at once to the sinning Adam and Eve; why the free salvation, which we enjoy, with all its powerful motives, was not offered to the first transgressors, rather than reserved to a distant age, through such long centuries of guilt and affliction. There must be a certain presumption in the attempt to solve such questions as these, upon which the Scripture has not turned aside to cast one single clear beam. But in this instance there are probable reasons of much weight, which a reverent spirit will naturally delight to find, and by which it must be led more deeply to adore that vast and unsearchable wisdom, which has planned, and is executing, so grand a scheme of redemption.

It is self-evident that man could have no true religion without some true knowledge of God. But how should God reveal himself? With our limited and, far more, our fallen powers, we might form wrong notions from what was revealed, get an idea of a very different being from Jehovah, and thus be led to a religion not only not pleasing in his sight, but, even, diametrically opposed to the true, and constituting our most flagrant transgression. Evidently, great care must be taken *how* he revealed himself. As little knowledge as possible would be given, no more than sufficient for absolute needs; and this in such shape as to be least open to abuse. The remarkable fact is in favor of this view, that, for a long period, there was no written revelation; that, moreover, when one was given it was to a people selected and for centuries trained for the trust; and that in the growth of this record, the Old Testament Scriptures, during the extended period of eleven hundred years, there is evidently a continual development in the teaching concerning Jehovah. The God of David is a completer conception than that of Moses. Through Isaiah, new attributes still are revealed, and new truths of the mighty plan, which were only hinted to Moses, Job, and David, or were wholly hidden from their eyes.

The purpose of the sacred writings is only suggested at the first. It is all hidden and involved, like some rich melody, in the variations of its gor-

geous, suggestive, and baffling prelude. But as it progresses we catch a note of the lofty theme. An interval of brilliant distraction, and another note separates itself full and clear; and we, for a moment, fancy that the strain, at length, is fairly grasped, in its strong, steady, jubilant grandeur. But it is immediately lost again in a confusion of seemingly unmeaning sounds. Again it rises, as the grand notes once more marshal themselves in the linked order of that glorious melody, and again it is drowned and lost. But it grows more distinct. It bursts out purer and clearer from the janglings and the confusions of the varying harmony, louder and fuller, sweeter and more majestic, till, in Isaiah and God, its full grandeur seems in passages to roll, giving us in distinguishable note, piece upon piece, the various and noble minstrelsy of heaven, and the blended rapture of countless voices, ever shouting in the rising and the falling of their billowy cadences, "Glory to God!" "Peace on Earth!" "Good will to Men!"

How, now, are we to account for this gradual method pursued in the Scripture? i. e. what particular point was it necessary to guard? The following explanation seems to harmonize the *facts* very completely.

The general gospel plan is evident almost from the very beginning; namely, to send to men a Divine Redeemer, who should save them from the impending wrath of God. But this formidable danger is to be guarded against before he can safely appear. He is to come in the form of a man. This human form is liable to be received, and worshipped, as the true God. Men will be led to believe that God is altogether such a one as themselves. The salvation, as a consequence, will be misunderstood and despised. We may look, therefore, upon the Old Testament as the protracted, repeated, and more and more emphatic inculcation of the first two commandments; namely, "Thou shalt have no other gods before me," and, "Thou shalt not make unto thee any graven image"; that, notwithstanding their great, universal tendency, as shown in the infinite variety of human gods, and the countless shapes in which these were conceived to exist, mankind might accept our Saviour when he came as the one true God, temporarily in human form, but in essential being, a pure and infinite spirit. "God is a spirit," is the truth evermore impressively repeated from Moses to Malachi. The Jew continually made gods of wood and stone in place of Jehovah, and would not be limited to a spiritual worship. He was disciplined accordingly by terrible providences. His history, indeed, is little other than a record of these providences, his training in the worship of a pure spiritual deity; till, at length, but not till after the nation had been divided, conquered, carried bodily away to the sorrows of an idolatrous land, and, as a nation, utterly destroyed, they wholly abandoned images and false gods, and settled upon a spiritual worship, they were the first and only people before Christ to receive God as he is. And who cannot see, as he reads the

history, that every year of delay, and every providence in the long and tragic succession, was required thoroughly to reveal to them the true God. There may have been other ends in view in the divine method, but this seems sufficiently important to have been the principal purpose. God only reveals himself as a spirit. The God whom we know is a spiritual being. He may manifest himself in many different modes, but *we* only know Him in *this* mode, as a spirit, invisible and infinite.

That this is correct reasoning further appears from the gradual revelation in the New Testament of Christ. The Old Testament is the progressive revelation of the Father, to prepare for the revelation of the Son. The Son himself is gradually revealed.

The writer of *Ecce Homo* has been universally criticised for attempting to take the contemporary Jew's position, and regard Jesus as a teacher merely of extraordinary claims, without reference to his divine nature, or to the doctrines which are generally held with regard to his character and work as the Messiah. It is commonly conceived to be impossible to take this position without doing violence to the Gospel narrative. In a friendly and very acute criticism upon this work, however, Mr. Gladstone examines the narratives in the first three, or synoptic Gospels, and shows conclusively, from the discourses and parts of discourses, from the injunctions often delivered to those who had been the subjects, or witnesses, of miraculous cure or relief, from the method of teaching by parables, from the commissions or charges given to the twelve apostles, and to the seventy disciples, and, in the fourth Gospel, from the distribution of doctrinal teaching therein, that there is a marked and evident reserve in the teaching of the central and fundamental doctrine concerning his own person, the great truth of divinity. "He does not so much teach himself, as prepare the way for the teaching of himself, and thus acts once more, though from a different point, and in a new relation, the part of his own forerunner." To one who has not had his mind turned to this examination, these will seem, it may be, hasty and irreverent assertions. But whoever will take the pains to examine for himself will be struck with the fact, evident even on a cursory inspection, that the Saviour's divinity was not distinctly revealed in his own lifetime. For *some* purpose manifestly it was constantly and industriously concealed. The reason which the profound thinker already quoted assigns is, that the first great object of Jesus was to fix the belief in his divine *mission* only, leaving the *doctrine* concerning himself for others to teach and establish, that mankind might not be unduly influenced by his personal appearance and claims, and so might the more dispassionately and sincerely receive his message of salvation. Other reasons which he suggests are similar in their bearing; namely, that he wished the message of salvation, so far as possible, to make its own, unaided way. There is force in these

reasons, possibly considerable force; but the great main reason appears to me to be a very different one.

From the opening of his ministry his countrymen showed a strong tendency to misconceive the entire Messianic work of Jesus. In their view the new kingdom was to be of this world; the new king, an earthly sovereign. They regarded no Canaan but that between the Mediterranean and the Jordan, no royal house save the Jewish lineage of David. They interpreted everything by these false preconceptions. They seized upon the body of the Messiah to make of it their king. The notions of a spiritual sovereign, a spiritual triumph, a spiritual state, were to them new, difficult, repugnant.

If Jesus, therefore, had fully made known his divine claims in person, the Jews, so far as they received him, would, quite certainly, have returned to their abandoned idolatry, lost the God in the incarnation, the eternal Redeemer in the perishable lamb of sacrifice. Consequently the great truth was only suggested; more and more clearly indeed, as the end approached, but, to the last, so obscurely that the most intimate of the chosen twelve did not fully receive it until after his ascension. Not until his ministry was ended, and he had forever disappeared from sight and touch, and all sensible apprehension, was Jesus openly proclaimed to be God. Why? In order that the infinite contrast between the *man* Christ Jesus and the Divine Son of God might be distinctly emphasized, so that the dullest intellect could see it; that as men had been painfully taught in the former canon that God the *Father* is a spirit, so with equal care and conviction they might now be assured that God the *Saviour* is also a spirit. That is, the method of the Bible in both Testaments is one whose uniform, patient aim seems to be to make clear, not simply so that it can be popularly conceived, but so that it cannot be misconceived, the spiritual being of God.

A doctrine so taught, and so impressively enforced, must be very precious in God's sight, one absolutely essential to true ideas of religion. It necessarily results that our religious ideas, attainments, and character must depend upon the completeness with which everything material is refined out, and the conception obtained, and fixed never to be lost from view, of a purely spiritual Deity, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see, to whom belong honor and power everlasting.

This, I believe, is the Bible doctrine, that we only know God as a Spirit. The Spirit, in other words, is the sole Revealer. The Father speaks; the Son is the Word; the Spirit is the Voice. God the Father revealed in the Old Testament, God the Son brought to light in the New Testament, are only known to us as God the Spirit. The Holy Spirit is the revealed God.

Do we give this doctrine its true, central place in our religion? Am I wrong in the impression that Christians generally have vague conceptions of the Third Person in the Trinity? We know the Father and the Son, but, so far as *spiritual* acquaintance is concerned, we have, too commonly, I suspect, no worthy conceptions of the Holy Spirit. As a necessary consequence, our views of the Father and the Son are unworthy. The prayers and the conversation of many Christians most painfully indicate that they have not so much as heard, with spiritual sense, whether there be a Holy Ghost! The prevailing language of Christians refers to him in the neuter, as "it," as if he were but a mere influence, and not a true being. That he is as distinct in the Godhead as the Father and the Son we do not practically apprehend. Very few pray to the Spirit; very few, apparently, seek the communion of the Spirit, or, indeed, understand very clearly what is meant by this gift, and by this witness with the spirit of man. Thus we *dishonor* the Holy Ghost, no less a being than God with us, that single manifestation of the Deity, with which it is possible for us directly to commune.

It would be a sufficient reason for making prominent the Holy Ghost in our religious life, that the Bible makes him so central an object. But we have, in addition to this purely doctrinal ground, considerations of intense *personal* interest and attractiveness.

Our practical dealing with God is as thus manifested. The Spirit calls and converts. Our first desire after God tells of his presence. The first token of favor is his smile. All the tenderness of the Father comes out in his gracious acts. He communed with Adam, and accepted Abel, and branded Cain, and instructed Noah, and led forth Abraham. He dwelt in the bosom of the pillared cloud and fire, the spirit of the bush. He wakened Samuel, and stirred the harp of David as the wind in the wood, and whispered in the prophet's breast, "Thus saith the Lord." It was he who stayed the pestilence and the sword, and his hand smote with alternate wrath. His counsel widened and shrunk the Hebrew borders, made kings the tributaries of Israel, and yoked them once again in Babylon, a dull race of slaves. He consecrated the Tabernacle, and it was his glory that shone between the cherubim. The threatening and the promises all were his. He was the unfailing and beneficent Providence of Israel, and, alike for the timid Gentile proselyte, he was the gracious and only hope. In a word, to the elder world he was the life from the fathomless voids, the light in darkness, the still voice from the silences, declaring the unknown, and making it mighty with the motives of life and death.

It is understood by some that the doctrine of the Spirit belongs peculiarly to the New Testament; that he was but the Comforter of our Saviour's promise; and that thus he did not, for the first time, appear until

after the Ascension, in the mighty pentecostal morning. It is in accordance with this view that one of our principal evangelical denominations, if a prominent divine at the head of one of their theological schools is to be allowed to speak for the body, holds that the influences of the Spirit are limited to *Christians alone*; that only *general* influences of the truth and Christian life are granted to the unconverted. No error could be at once more total and fatal. This is a *Bible* doctrine. It belongs to both canons. It is the power of all true religion since the Fall. All mankind have the offices of the Spirit. Otherwise they were absolutely, instead of but morally and voluntarily, "without God in the world." This enormous mistake, striking at the very root of gospel religion, seems to arise from the failure to make a very obvious distinction; namely, between the Spirit as the representative of the Father, and as the representative of the Son, or, in his offices of Converter and Sanctifier. As a persuading and converting presence, the Holy Spirit visits all men in all times, — before Christ not less than since his coming. The doctrines of repentance and conversion are not new with the apostles. They are as old as true religion, as old as human sin. They are the necessary steps by which man always returns to God, and they are always at the direction of this *divine* guide. All that the unconverted man receives in the New Testament which under the Old he did not enjoy is a more vivid motive. A thousand years before Christ the messenger cried, "Turn ye, turn ye, for why will ye die?" And with *Him*, "repent" is still the message, announced, indeed, by the voice of the king, and powerfully joined with the startling addition, increasing in an inconceivable degree its impressiveness, "the kingdom of heaven is at hand," but the message of the Old Testament and the New to the sinner is one. In each there is the wide gospel of a free salvation through a Divine Redeemer. That is, the Spirit, as representative of God the Father, thus far *always* strives with men.

But with his arousing and converting work the Spirit's errand to the unconverted ends. There is, therefore, an inconceivably rich and precious sense in which they do not receive or know him at all. As the specially promised Comforter, for them he has nothing! This special office he *does* fill for disciples only. To them he is instead, not simply of the Father, but of both Father and Son. No impenitent man knows anything of the Spirit as the representative of Jesus. The Spirit as from the Father he knows, for by him he has been called to repent; but, as from the Son also, the Spirit will remain for him an unknown God, until he hearkens, forsakes his sins, and is converted. While the New Testament, therefore, has much for the world, it has immeasurably more for the church. It is true, we are not accustomed to look upon the dispensation of the Spirit as peculiarly for the church. It seems a selfish limiting of the great gift. But

whoever will examine the passages which refer to it will see that the gift of the Holy Ghost is not to the world, but to the church alone. Into its riches the unconverted have not entered, and thus, to them, it is, for the greater part, a sealed and incomprehensible book.

If the reasoning thus given is correct, the doctrine of the Spirit is *everything* to the church. It is our chief inheritance. Without it, the effective power of our Saviour's incarnation were in great measure lost, and the church would fall back to the position of the disciples before the Pentecost, when the heavenly gift was but a promised good as truly as in the days of Abraham.

Let us consider for a moment how our entire religious life, so far as it has any substance, depends upon this doctrine.

From the very start, they who enter the heavenly way, if they make any progress, go in the power of the Spirit. The true Christian walks in the Spirit, prays in the Spirit, speaks "in demonstration of the Spirit." All the Christian gifts are bestowed by him. It is undertaken in the New Testament to exhibit a new style of Christian, essentially purer and more elevated than the old dispensation could secure.

The new man is to triumph over the flesh, not in any vain effort of asceticism, but through the assertion of a spiritual predominance. He is to make the *soul* heard and seen and felt, till the subdued body itself preaches the immortal faith and love; so that they who see the perfect saint, even but as perfect as in rare instances we actually do see, will almost be left in doubt whether he is truly in the body or out of the body. Though clothed with this perishable vestment still, and surrounded by all the delusions of mortal circumstance and condition, this pure soul shines radiantly among us in daily transfiguration, an untranslated spirit of the skies. He is delivered from the flesh, alike from the stain and the terror of the flesh, and he is free. He has cast off the fetters of this earthen world. He still inhabits with us; but he has, at length, torn away the rooted foothold which forbids unblest mortals to rise above its glooms and damps, and goes lightly among us, with noiseless, tiptoeing feet, as if ready to spring clear as soon as he catches some expected word, and beat up on strong white wings to the city of the saints and the bosom of God. He is emancipated while he remains below; where he walks is *redeemed* soil. To him the kingdom of heaven is no more at hand; it is come. Through the complete sanctifying office of the Holy Ghost, the Christian is or may become a spiritual soul.

He is the Christian's comforter, by which we understand, not a consoler merely, — though in this relation he tenderly ministers to our weaknesses, — but a *universal* helper.

From the etymology of the word, he "bears with" us every burden.

This word is exactly rendered by Paul's expression: "The Spirit likewise helpeth our infirmities." Everything is an infirmity through which we fall short, by never so little, of absolute perfection. The Spirit, in other words, makes wise out of ignorance, strong out of weakness, pure from the lingering vestiges of corruption, till he may render us complete, "without spot; or blemish, or any such thing" to our Heavenly Father's eternal embrace. Christians, too generally, limit the meaning of burdens to the cares and sorrows of life; the very lightest weights we have to carry, if, indeed, they be not rather wings to our feet, to make us, like the fabled Mercury of the Greeks, the messengers of God.

When a leading physical philosopher of England recently said, in a patronizing way, "that religion had its place, no doubt, and that he trusted he valued its consolations as truly as any man," it was to be expected, perhaps, that a materialist, to whom the Bible is but a fallible book, and consecration to Jesus only a fanaticism, should so entirely misapprehend the meaning and spirit of religion; but Christians should not be found in such an error. We are weakest, not on the side that suffers, but the side that sins. Here are our great infirmities. What Professor Huxley pressingly wants in religion is, not the tender patience and considerate sympathy of God in his share of earthly afflictions. This he can forego, O how well! if he may but find the sense of the ruin of sin, and the saving mercy of God, and the compassions of Jesus; if he may but learn to feel the poverty of his knowledge, and the sad absurdity of his wisdom; if he may but be led to look upon the types of sin all about him in London streets, and far and near, as marked as the fossil remains which furnish him his clever arguments against the historic Scripture, and take in them some least part of that interest which has inspired his physical researches of a lifetime; if he might see the one work of man in the world, identical with the one great work of God, to redeem mankind, and begin to ache at heart to do his share in the mighty task before him, and, in the consciousness of absolute weakness, be constrained to solicit the aid of the Holy Ghost: then, and only then, he would know something of the real value of religion, beginning to comprehend with all saints the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge.

Many a Christian is wellnigh as ignorant of the true power of religion as this eminent and ignorant philosopher, with him truly misconceiving the office of the Holy Spirit. When the Christian Church shall once see with a single eye the end for which she is placed in the world, and shall unreservedly undertake to accomplish it, and thus first finds out what she never has effectively learned, — namely, *her own weakness*, — we shall see this central doctrine of the Holy Spirit emphasized as never before in Christian history, and close upon that time the favored men of a more blest generation will see the kingdom of God coming with power.

A RARE TRACT ON WITCHCRAFT.

DURING the witch excitement and trials at Salem in 1692 a heated controversy arose in the Province respecting the methods to be pursued by the civil magistrates in detecting and punishing witchcraft, there being at the time no doubt in any mind as to the reality of diabolical agency. With regard to the methods of dealing with this subtle and mysterious agency there was a wide divergence of opinion.

One theory was that the Devil could operate, by means of spectres, fits, spasms, &c., only through persons who were in willing league with him, or, in other words, with actual witches. This was the theory of Sir Matthew Hale, and was generally maintained at the witch trials in England. Testimony as to spectral and other preternatural appearances was freely admitted against the accused, and a *prima facie* case of witchcraft was thereby established, which was usually fatal. This theory was strenuously maintained by the legal profession. The minds of the judges who condemned the twenty victims at Salem were chained to this dogma.

Another theory was the one generally maintained by the clergy of that day in New England, that the Devil could and did cause the spectres of pious and virtuous persons to appear as readily as that of persons in league with him; that spectral evidence was the "Devil's testimony"; that the evidence of confessed witches must be rejected, and the accused tried by legal evidence, and by the same rules as if the charge had been that of murder or burglary. This was the substance of the advice given to the Governor and Council June 15, 1692, by the ministers of Boston and the vicinity.

The discussion of these two theories was the great question in debate at the time, and this fact has been singularly ignored by Mr. Upham and other writers on Salem Witchcraft. Mr. Poole, in his paper on "Cotton Mather and Salem Witchcraft," in the April number of the North American Review, has presented the subject in a new light by furnishing contemporaneous documents, of which Mr. Upham seems never to have heard. One of these is a rare and anonymous tract written by Reverend Samuel Willard, of the Old South Church, entitled "Some Miscellany Observations respecting Witchcraft in a Dialogue between S. and B.," and printed in Philadelphia in 1692. It is a quarto tract of sixteen pages. "Its reproduction," says Mr. Poole, "at this time would throw more light upon the opinions of the New England clergy respecting witchcraft than any other document that has not been republished. It is written with great ability and logical acumen." The "S. and B." who carry on the Dialogue may have been intended for Stoughton and Brattle, or Salem and Boston. "S." defends the theory of the magistrates, and "B." that of the clergy.

Calef, in his "More Wonders of the Invisible World," 1700, p. 38, mentions, in a letter to Mr. Willard, "that late seasonable and well-designed dialogue entitled 'Some Miscellany Observations,' &c., of which yourself is the supposed author, and which was so serviceable in the time of it," and he attempts to confute some of its positions. Calef's testimony on any matter of fact, unless supported by other evidence, is of little value. Calef in this instance is correct in ascribing the authorship of this tract to Mr. Willard, for we have the corroborating testimony of Cotton Mather to the same fact. Mr. Mather writes in 1702: "I remember that when this miserable man [Calef] sent unto an eminent minister in the town [Mr. Willard] a libellous letter reflecting on a judicious discourse written by him, and when he demanded and expected an answer to his follies, that reverend person only said, 'Go tell him that the answer to him and his letter is in the twenty-sixth of the Proverbs and the fourth.'" (*Some Few Remarks*, p. 35.)

The following is a faithful and entire reprint of the tract.

Some Miscellany
OBSERVATIONS

On our present Debates respecting
Witchcraft, in a *Dialogue*
Between S. & B.

By P. E. and J. A.

Philadelphia, Printed by William Bradford, for Hezekiah Usher.

1692.

*Sir,

S. I 'Understand that you and many others are greatly dissatisfied at 'the Proceedings among us, in the pursuance of those that have 'been Accused for Witchcraft, and have accordingly fought to obstruct 'them; which I am afraid will prove pernicious to the Land; and that 'for more reasons than one; principally in the hazzard of Breaches and 'Divisions among us, which tend to some unhappy Change; and some- 'body will be to blame.

B. Sir, the Peace of a Place is earnestly to be fought, and they that sinfully cause Divisions, will be guilty of all the miserable effects of them: but whether this blame will truly fall upon you or us, is to be considered: there is an earnest contending for the Truth requisite, and that is not to be parted with for Peace.

S. 'No doubt every one will justify himself in his own way; but men 'are not for that Innocent: yea, the most blameworthy are for the most 'part carried out with the greatest Confidence.

B. True, I could reflect here; but I spare. Only give me leave to [2] tell you, that we have more reasons to plead our integrity by, than possibly you know of or will easily believe.

S. 'I would gladly hear them.

B. I confess, the Animosities on both sides have been sinful, and much obstructive to the coming at the Truth: but if you will promise placidly to argue the Case with me, you shall hear what we have to say; and I will as readily entertain anything from you: and if we can come to a better understanding between us, it will be well.

S. 'The proposal is fair, and I shall endeavor to comply with it; 'only give me leave first to Catechise you in a few things.

B. I shall freely give you my sense of anything you will ask.

* Reprinted from a copy belonging to the Massachusetts Historical Society. Figures in brackets indicate the pages of the original.

S. 'Do you believe that there are any Witches?

B. Yes, no doubt; the Scripture is clear for it; and it is an injurious reflection that some of yours have cast upon us, as if we called that Truth in question. Whether anything we attest doth undermine it, is to be considered.

S. 'And ought not these Witches to be Punished?

B. Without question; the Precept of Gods Word is for it: only they must first be so proved.

S. 'But may not Witches be so Detected, as to be liable to a righteous Sentence and Execution?

B. I believe it, though I think it not so easy as some make it, yet God often righteously leaves them to discover themselves.

S. 'Ought not the Civil Magistrate to use utmost diligence in the 'Searching out Witchcraft, where he is directed by Gods Providence to 'grounds of a just suspicion of it?

B. Doubtless: yet ought he to manage the matter with great Prudence and Caution, and attend right Rules in the Search. But now give me leave to take the like liberty of propounding two or three questions to you?

S. 'With Freedom.

B. Taking it for granted that there are Witches in NEW ENGLAND, which no rational man will dare to deny; I ask whether Innocent Persons may not be falsely accused of Witchcraft?

S. 'I verily believe it, and hope none of you suppose us so uncharitable as to think the contrary.

B. Do you not think it an hard lot for an Innocent Person to have the aspersions of Witchcraft cast upon him?

S. 'Without scruple; there being no Crime more scandalous and 'abominable; nor any that is with more difficulty wiped off.

B. All of you are not so minded on my Knowledge: but ought there [3] not to be good grounds of suspicion, before a person (especially of honest Conversation) be brought on to the stage to be examined for such a Crime?

S. 'I see no danger in owning the Affirmative; I am not yet convinced that there is any Reflexion in it upon us.

B. That is not my business: but do you think that every suspicion is enough to commit a man to Prison for such a Crime?

S. 'Why not, if the suspicion be built on just Presumptions! for this 'is only in order to a fair Trial, which is to pass through two Juries, where 'he will have the liberty to Vindicate his Innocence openly.

B. You must give me leave to dissent from you here, before I Proceed in my Queries. I am informed that in a Legal Warrant made for the

Commitment of a Person, his Crime may not be mentioned under the Lenefying term of fufpicion ; but the Act or Acts are to be Expreſſly Charged ; *E. G.* you are to take into your Cuſtody, &c. for ſeveral Acts of Witchcraft Committed on the body of, &c. now certainly, there is more than a meer ſuſpicion upon fallacious Preſumptions, neceſſary for the doing of this Honeſtly. Our ſtatute Laws therefore have provided great Cautions againſt the Committing of perſons without Subſtantial grounds : Beſides, it is certain, that on lighter ſuſpicions of Capital Crimes, Bail may be taken ; ſo that if the perſon be committed to Goal, his Mittimus goes for want of Bail, and doth not directly charge the Crime on him ; yea and Bail may ſtill be taken after Commitment. Moreover, Reaſon it ſelf ſaith, that when a man is Committed without Bail, and may not come off without a Jury ; and in order to that an Indiſtment muſt be formed againſt him, where the Acts are again to be Poſitively & Particularly charged upon him, and Witneſſes to be Examined, which expoſeth him to open Ignominy, there ought to be ſomething Subſtantial againſt him. Yea Conſcience will tell a Juſtice, that if he verily believes that a Grand Jury ought not, or cannot Legally find *Billa vera* againſt ſuch a man, he doth him an ineparable wrong in ſo committing him ; ſince hereby, his Credit is Steined, his Liberty Reſtreined, his Time Loſt, and great Charges and Damages come upon him ; *which, who ſhall repair ?*

S. 'Theſe things ſeem to have ſome weight in them, but I think them 'aliene from our Caſe : pleaſe then to Proceed.

B. I believe them not ſo aliene ; but for the preſent let me aſk : Do you think that a leſs clear Evidence is ſufficient for Conviction in the Caſe of Witchcraft, than is neceſſary in other Capital Caſes, ſuppoſe Murder, &c.

S. 'We ſuppoſe it neceſſary to take up with leſs, how elſe ſhall 'Witches be detected and puniſhed according to Gods Command ? 'Witchcraft is [4] then eſteemed Capital, when the perſon is Guilty of 'being in Combination with the Devil ; which muſt be proved by Preſumptions ; for who ſaw or heard them Covenanting ?

B. This is a dangerous Principle, and contrary to the mind of God, who hath appointed that there ſhall be good and clear proof againſt the Criminal : elſe he is not Providentially delivered into the hands of Juſtice, to be taken off from the earth. Nor hath God exempted this Caſe of Witchcraft from the General Rule. Beſides, reaſon tells us, that the more horrid the Crime is, the more Cautious we ought to be in making any guilty of it.

S. 'But how then ſhall Witches be detected and executed ? Muſt 'the Land grown under the burden of them, and is there no relief ?

B. Witches (as other Criminals) are not to be executed till detected ; nor are they detected, till indubitably proved to be so : for which we are to use Gods way, and wait his time : and his will in his Providence is, that some mens sins shall go before hand to Judgment, and others shall come after.

S. 'But Divines & Lawyers put great weight on Presumptions as *'Perkins, Bernard, Dalton, &c.,* and you seem to make them insignificant.

B. So we are indeed charged, but injuriously. As for *Dalton*, he only prescribes Rules for Justices in their private Capacity, for the Examining, or at most the commitment of the Persons suspected ; and his Rules are given so Confusedly, that I think no Justice can understand his Duty by them. As for *Perkins* and *Bernard*, whom you instance in ; I presume that either you have not read them, or mistake them. They rightly distinguish between Presumption and Conviction ; and tell us that some Presumptions, are stronger than others ; some only sufficient for Examination, others enough for Commitment : but they confidently aver, that all presumptions, which are no more but so, are short of being Conviction ; and *where are you then ?* and indeed they say nothing but what hath good reason in it ; for to put a man to death by bare Presumptions, is to do it by guesses, and that is something hard.

S. 'You seem to be very nice and critical in this point.

B. And why not ? there is Life in the case ; besides a perpetual infamy on the person, and a ruinous reproach upon his Family.

S. 'But what then will you allow for a clear Conviction ?

B. I will tell you my thoughts in several Particulars, Against which if you please you may object : and First, there must be a matter of fact evidently done, and proved : for, where there is no fact there is no ground of accusation against any person.

S. 'I shall make no reply against this.

[5] B. Secondly ; this matter of fact must carry in it the Evidence of the Crime which it is brought to prove.

S. 'What do you mean by Evidence ?

B. I mean, that it be infallibly, or if you will, indubitably certain, that he who did that fact, rendered himself by it Guilty of the Crime, for the proof whereof it is alledged ; otherwise, the Crime is not found out by the fact.

S. 'Why may not a strong Presumption do here, especially if there 'be many facts which look that way ?

B. Good reason ; for if the fact may be done, and yet the person doing it be innocent of the Crime, the Verdict is merely conjectural, and the man dyes by will and doom : whereas God hath not granted to men

such a power over one anothers Lives. If the Hypothesis be not necessary, there can be no Evidence or Demonstration drawn from it : and if the artificial argument fail, the Testimony cannot affect the party.

S. 'You may please to proceed.

B. Thirdly ; a full and clear Legal discovery, that the party accused hath done the fact by which the Crime is evidenced. For it is one thing to be certain that there is Witchcraft in the thing, and another to know who is concerned in it : nor are we to fix it upon conjectures, be they never so probable.

S. 'We shall agree in this Doctrine of a Legal discovery, and if we can do so in the Application, I hope there will be no further difference between us. Please then to interpret your mind in this matter.

B. There are two things whereby this Conclusion may be made evident ; and any one of them is sufficient : and they are both of them well known, and plentifully spoken to by Authors : it will there be needless now to insist on them.

S. 'Let us a little Discourse on it, for possibly we are not of one mind about them.

B. The first is, A free and full Confession made by the Accused Person, of the Fact, being in his right mind, and not frighted or forced into it.

S. 'But may not a person falsely accuse himself, and so dy of a Crime of which he is Innocent ?

B. He may : nevertheless, if all due means be used, his Blood is on his own Head, and the Civil Authority will be blameless.

S. 'What mean you by a person in his right mind ?

B. One that is neither distracted nor discontented ; and so may not be supposed either to confess he knows not what ; or to do it to rid himself of life, and to distraction I account deep Melancholy expressed by the [6] prevalency of strange Imaginations, apt to lead him into a belief of anything against himself or others. In these cases much tenderness is to be used.

S. 'But how shall this be known ?

B. Enquiry is to be made of those that converse with them : and if there be nothing appear but that they are in their right mind, the Case is clear against them.

S. 'But you talk of a free and voluntary Confession ; Do you condemn the Examining of them by Civil Authority, and strictly proving them by questions, which are proper to bring them to such a Confession ?

B. By no means, provided it be fairly done.

S. 'When is that ?

B. First, When there are strong Presumptions against the Person ; and that is the main use of Presumption, *viz.* to bring the person upon Examination ; and to do it without such, is a breach of the Rule of Charity, which is to think no evil.

S. 'And when else?

B. Secondly, As I before said, when means are not used to force or fright them into it. Extorted Confessions are not fair.

S. 'You talk of Spanish Inquisitions ; I hope none of ours are chargeable with it, and yet I know there are some who plead for Examination by Torture ?

B. See you to that ; I am not accusing, but arguing ; and let me tell you, there are other ways of undue force and fright, besides, Racks, Strappadoes and such like things as Spanish Inquisitors use.

S. 'What are they?

B. I may tell you another time : but I now pass to the second ground of Conviction, which is, The Testimony of two sufficient Humane Witnesses ; to one and the same Individual Fact, as done by the Party Accused.

S. 'You are too straight Laced in expressing of this, and I am dissatisfied with it.

B. I am willing to be convinced by Reason.

S. 'I see no reason why it is necessary that there should be two Witnesses to the same Individual Fact : I thought it had been enough, if it were to the same Fact in Specie : I know Judicious and Learned Men are of this mind, and tell us, that it is enough to gain Humane credit ; if one man say that he saw Lions in *Africa* last year, and another comes & says that he saw Lions there this year ; though it was not at the same time, nor likely the same Individual Lions : why then may it not do in this Case?

[7] B. The case is vastly different. I may give an Historical Credit to Reports, upon probable grounds, because, if they should prove false, no man is hurt by it, and therefore, one good credible Author may suffice here. But to take away the Names and Lives of Persons on so easy a belief, is not so light a matter. The mistake doth a mischief irreparable. Besides, the moral reason of appointing two Witnesses at least to confirm a matter by, is properly referrible to Individual Facts : for, it is by such that a man is proved guilty : now my denial challengeth as much credit as anothers affirmation against me : and every particular Fact, having my particular denial against him that chargeth me ; there is but one to one in that Individual : and the Law of Equity and Charity requires that I be believed in my own Defence, where there is nothing to preponderate.

S. 'If this Rule be always followed, it will be hard to punish Wickedness.

B. If it be not carefully followed, there will be no Security for Innocence.

S. 'I am not clear what you mean by Humane Witnesses ; I have understood that you deny the Afflicted Persons to be such.

B. That is one of your mistakes ; and you labour of a great many in your judging of us : We acknowledge the Afflicted Persons to be Humane ; and if they are Witnesses at all, they must be Humane Witnesses ; but I trust you will see your Error anon.

S. 'But what then do you mean by the Testimony of Humane Witnesses ?

B. I mean, that the Testimony it self be Humane, as well as the Witnesses ; or, to speak more plain, that the Thing Testified be that which he came to the knowledge of, after the manner of men.

S. 'What do you mean by that ?

B. I intend, That which one man can know concerning another by his Senfes, and that according to the true nature, and use of them ; whatsoever comes in any other way, is either by extraordinary Revelation from God, or by the insinuation of the Devil ; and what Credit is legally to be given to a thing which an Humane Person swears, meely upon the Devils Information ?

S. 'It seems then you would altogether invalidate the Testimony of our Afflicted ?

B. I have many things against it, which I shall reduce to two Heads. First, I cannot think them to be competent Witnesses.

S. 'It may be you run away with the common vogue, that they are scandalous persons, liars, and loose in their Conversation, and therefore 'not to [8] be believed : but you are mistaken : and if they were, yet they 'may by this affliction be made better ; but however ; they are not upon 'Record for any of these things, and are therefore without any legal exception.

B. I have heard many things of that nature, and I do believe, if they be true, and made so to appear, it ought to weaken their Testimony, although they do not stand upon Record ; so that if such things be proved before a Jury (who are Judges of Witnesses, and of the weight of their Evidence) they are in Conscience to count them insufficient, and I am sure that utmost care ought to be had about the qualifications of such whose Testimony is taken against mens lives ; that they be according to the Rules, which Moral Heathen, by the light of nature have acknowledged to be necessary. But here is not my great stick.

S. 'Why ? They are Humane Persons as well as you.

B. True ; and yet there may be that which will render them incompetent. As, suppose them to be possessed persons. I know you stily deny it, because you fore-see that if you grant it, their Witness is thereby rendered invalid.

S. 'Yea, and we have sufficient reason to deny it.

B. Be not over confident, you may be mistaken. What are your reasons?

S. 'They are bewitched, and therefore not possessed; there are seven signs of one bewitched, and six of these agree in them.

B. I dispute not that; though I find some to be very confused in this point: but supposing them bewitched, they may be possessed too: and it is an ordinary thing for a possession to be introduced by a bewitching, as there are many instances in History do confirm.

S. 'But they have their fits by times and are out of them again.

B. And yet they may be possessed. Such as were possessed by Devils, on the records of the Gospel History, were so.

S. 'But there is no Symptom on them, which may not well agree to one that is bewitched, and not possessed.

B. I believe you are mistaken. I could name many things, which I think must prove them Witches or possessed; and I charitably believe the latter of them.

S. 'I could never be convinced of that.

B. It may be so; and I could give a reason for it. But what do you think of their extraordinary sight, which you make so much use of to the astonishment of some of us? and what of their telling of things done at a distance, their Predicting of things future! and (if you may be Credited) their discovering of things Secret, and done before they were born, [9] and telling the names of persons whom they never heard of; and many things of like nature.

S. 'I believe these may be the effects of Witchcraft.

B. Not of meer Witchcraft; nor yet are infallible evidence of Witchcraft: they may be without it, immediately from the Devil; and cannot be without either some possession, or some unlawful commerce with the Devil.

S. 'You will hardly persuade ours to believe you on this point.

B. It may be so: but I have further to object against their being sufficient Witnesses. *Viz.* Their incapacity to give a full and clear Testimony, to the face of the Prisoner at the Barr; and yet that is requisite by Law and Reason.

S. 'That is because the Witches smite them down with their poisoned Looks.

B. That is more than you can prove: but suppose it; they are hereby Provisionally prevented of doing that which is requisite in a Legal Witness.

S. 'It is indeed an Obstruction for a time: but with much Patience there is at length a Testimony gained of them.

B. A poor one too : for you say that the Devil somtimes takes away their memory, and it must be refreshed, by putting things to them, and that is enough : somtimes also there must be a great many parcels in the Evidence, and that must make it confused.

S. 'But somtimes they are as well as you are, and are they not competent Witneses now?

B. I doubt that ; for whiles they have their spectral sight, I cannot suppose them to be clear from the Charm. But this is not the thing I mainly insist upon ; But the second thing I would plead to is, their Testimony is not Convictive.

S. 'How so?

B. For two reasons, because it is not Humane ; nor doth it affect the person.

S. 'Why not Humane? they are Humane persons I suppose that give it.

B. True ; but how came they by their Knowledge? it is not according to the way that is natural for men to know things by ; but it is either Supernaturally, or Preter-naturally ; and that must be Extraordinarily, either from God or Satan.

S. 'Many of us think it to be from God for the discovery of Witchcraft.

[10] B. And one of yours tells me, he is confirmed in it, because the confessing Witches say so. But no more of that. I am sure, by your own concessions, the most of their information is from the Afflicting Spectres, and the Black man, (it may be somtimes he puts on white, to look like an Angel of Light) I believe when God raiseth up Prophets, he will reveale himself in some other way to them, than by Devils ; and in some other sort of raptures than in Tormenting Fits.

S. 'But if it be of the Devil, it may be over-ruled by God to discover wicked persons, and bring them to deserved punishment.

B. I believe Devils are under the Government of Gods Providence, & may be by his ruling hand improved in such discoveries ; but it is without their designing either the Glory of God or the good of men, but the contrary ; and therefore whatever comes from them is to be suspected ; and it is dangerous using or crediting them too far.

S. 'But what if God will Extraordinarily use Devils in this affair? shall we reject his Providence in it?

B. This is a thing which I am not ready to believe in this Case ; and that because it is an insufficient Medium to attain the end, and that for the Second reason I named, *Viz.* it doth not affect the person accused.

S. 'You said so indeed ; but it needs proof.

B. When I say it affects him not; I principally intend, it will not amount to an evidence against him; and if so, what discovery is there in it?

S. 'Do you not believe that his Spectre is seen afflicting by the person afflicted?

B. Supposing it; yet it doth not hence follow that he is the Witch.

S. 'We must grant that it is the Devil in the Spectre; but it is by the Parties consent, and therefore it proves him Guilty.

B. I know you all plead so; and tell us that the Devil cannot represent an Innocent person doing mischief, but never proved it; nor can we believe you.

S. 'Where then is the Rectoral Holiness of God in Governing the World?

B. Where was it when God suffered *Naboths* Life to be taken away, by false Witnesses? where was it when *Solomon* made that remark in, *Eccles.* 8. 14? It is not for such silly Mortals as you and I to prescribe to him who sits King for ever.

S. 'But how could the World stand if it might be so permitted?

B. There are some things now and then Even; that if it were common, would subvert the World: and if Devils had their unrestrained Liberty, they would soon discover it: and yet for God when he pleaseth to suffer such things, to Even in a way of Judgment, is consistent with his Holiness, and is also Doctrinal to us.

S. 'But by this notion good mens lives might be exposed and lost.'

B. That is your fault who give such a credit to these things. I believe, if it were your lot to be thus accused, you would think it hard so to be so censured, or dealt by: you would either repent of your rashness, or turn Atheist.

S. 'I never fear it; God will never permit such a thing.

B. That makes you so censorious: and others have so said, but now they are accused, and eat their words.

S. 'Can you give an instance of any Godly Person so accused?

B. History supplies us with enough, and those not only Innocent, which were sufficient, but famous for extraordinary Piety.

S. 'Who knows but they were Hypocrites and Witches for all?

B. True, and so are you for ought I certainly know: but the Rule of Charity bids us to think well of them, till that appear which ought to remove this Charity.

S. 'We think so too, but suppose here is enough, presuming it necessary that there must be the consent of the party.

B. And it is a presumption in you, and insufficient, till you can prove that the Devil cannot do it without their consent, which I believe you never will.

S. 'We do not yet see that you have proved that he ever hath so 'done.

B. That's a wheedle : none knows anothers heart : let us produce the most eminent instances of that kind, and you reply, who knows but they were Hypocrites and Witches? But meanwhile you forget that it lies upon you to prove, that it cannot be ; else how can you safely conclude the Evidence you would draw from it? it is a principle you practise upon, and sure you should make it good : Besides, we have arguments to make it Rationally appear, that it may well be.

S. 'We are willing to hearken to Reason.

B. That's well : Do you really believe that all the persons accused are Witches?

S. 'God forbid that I should be so uncharitable.

B. This is a plain contradiction : for if you believe the former conclusion, you must either suspect the Accusers of Falshood, which you will not bear, or of a delusion, which you deny, or that all so Accused are Guilty.

[12] S. 'We are indeed astonished at the thing ; especially since the 'number of the accused is so formidably encreased.

B. Nor is there a prospect of an end of those accusations in this way. But will you admit of a little reasoning in this case? I suppose you believe that the Devil can do this, and will too, should God permit him so far.

S. 'No doubt.

B. That God may permit him, consistent with his Rectoral Holiness, is (I think) undeniable. He can make a scourge of it to punish a Backsliding People by : he can humble his own Children by it, and make it turn to their good in the end ; he hath done things as unaccountable as this ; and who hath limited him in this only case.

S. 'But if the Afflicted Persons Testifie that they see such an one 'afflicting them personally, must not this be Convictive? shall he excuse 'himself by saying the Devil did it in his likeness, without his consent? 'may not men make this excuse in all other Crimes that are witnessed 'against them? and where is the course of Justice then?

B. I have heard much such insignificant talk : Supposing the Afflicted capable of giving a Testimony, we still say ; that if two Witnesses aver such a thing concerning a person, and he cannot prove himself to be in another place at the same time, he is legally convicted, and (if innocent yet) he must adore God's Sovereign Providence, and acquit the Judges and Juries : But what do you say, when they do it whilst the Accused is in presence, and many Witnesses must say it is not he? for he cannot be in two places at once.

S. 'That is the Witchcraft in the case, which is hereby discovered : 'for it is the Devil who doth all the mischief, only it is by their consent, 'otherwise they could not be supposed to be Witches.

B. But when it is so, it still remains to prove their consent, which they deny ; and your argument is not valid to evince it ; it being a conclusion which you draw at least from uncertain premises, how then should it be certain ! where the Word of God requires that the thing be certain.

S. 'Witches then must not be known but by their personal Confession : and this is to prevent the finding out of such abominations.

B. Otherwise Innocent Persons may be condemned for Witches : and what a fearful thing is that ? and know it, that God never intended to bring to light all hidden works or workers of Darknefs in this World ; nor will it be imputed as a Sin, that men did not punish secret sins without clear discoveries : but if in a precipitant zeal, they should cut off any for Crimes not proved, it will be imputed. Nevertheless, there are other [13] ways to find out Witches besides their own Confession.

S. 'But I hope you will allow this, with some other weighty Circumstance, to make up an Evidence against the Accused.

B. I think not : and my reason is, because there must be at least one Fact proved against the person, for which he ought to dy : and that is it which his Guilt is to be found upon ; and it is enough : but if there be no one such thing, all the Suspicious Circumstances will not make it up, because the thing is not made certain by them. Besides, wise men tell us, that never so many meer Presumptions will not do it.

S. 'But suppose the person accused cannot prove himself in another place at the time, will not the Accusation then suffice.

B. No, not in case of Witchcraft, when only the Afflicted accuse, and By-standers can neither see nor feel anything : for that sight is Spectral, and that is preternatural, and so not convictive ; because, as I before told you, witness to matter of Fact, must be of things that come under our Senses, as they are Humane : this therefore proves nothing distinctly, or individually, but only disjunctively, viz. that it is either by Witchcraft, or more immediately from the Devil.

S. 'I hope you will allow this to be enough to commit persons to Prison upon suspicion ; which may be an introduction to bring in other things against them.

B. The Law provides that persons committed for Capital Crimes, be without Bayl ; and they must at least pass a Grand-jury ere they can have a delivery : and for that Reason, it also provides that no person shall be so Committed but for something which hath at least the value of one clear Testimony to prove it such a Crime : Besides, the name, and Life of the person is hereby exposed ; and reason tells us, there must be

some thing Testifiable against him for such a thing : this is no light matter to have mens names for ever Stigmatized, their Families ruined, and their Lives hazarded.

S. 'But by this means have many been discovered, and other things 'brought in against them, which have detected them and they have suffered justly.

B. I have nothing to say on that account ; I never saw their Trials. But I know, an error in the First Concoction is not Rectified in the Second. Evil is not to be done that good may come of it. You cannot tell how many Innocent persons may be by it ruined for this World. However, good events do not Justify unwarrantable actions.

S. 'Sure you will grant it to be enough to bring persons upon Examination.

[14] B. Do the Afflicted persons know personally all whom they cry out of?

S. 'No ; some they never saw, it may be never heard of before.

B. And upon whose information will you send for the accused ?

S. 'That of the Afflicted.

B. And who informed them ?

S. 'The Spectre.

B. Very good, and that's the Devil, turned informer : how are good men like to fare, against whom he hath a Particular malice.

S. 'For the most part they are known by them, at the least one or 'other of them.

B. It is but a Presumption ; and wise men will weigh Presumptions against Presumptions. There is to be no Examination without grounds of suspicion. Some persons Credit ought to be accounted too good to be undermined so far as to be suspected on so slight a ground ; and it is an injury done them to bring them upon Examination, which renders them openly suspected. I will not deny but for persons already suspected, and of ill fame, it may occasion their being Examined ; but if nothing else comes in, nor a Confession be made ; the use of such a Presumption any further ceaseth : but if other things of moment appear, a further Legal proceeding may be made.

S. 'That is enough for me ; we never imprisoned any on a meer 'Spectral Evidence, or the bare accusation of the Afflicted.

B. Nor Examined any Publickly, who were before of good reputation for Piety ? Some think other wise ; but what is that to me ? I would fain know what the other thing is :

S. 'When they have been brought before the Afflicted, they have 'struck them down with their Eyes, and raised them again with a touch 'of their hands.

B. You are very uncharitable to say they did it, because there have been such things in concomitancy.

S. 'The very poison of the Witches eyes hath knock't them down.

B. I see you are no Philosopher: I am satisfied that there is Illusion in this as well as the other; I pray do these effects follow meely on their coming in their sight, or by using of it as an Ordeal?

S. 'It was first discovered occasionally, but since hath been used for 'an experiment, and is found never to fail.

B. The use of this as a Trial, is utterly unlawful, as will ere long be made to appear to the World: and besides, the thing is not evidential, when it is done; but exceedingly fallacious: yea indeed, it is not any whit more a Presumption than the former, if so much.

[15] S. 'But it never fails,

B. The more awful the Judgment of God, and the greater the Trial of our sincerity, if, though the thing comes to pass, yet we will not be drawn from our obedience to God.

S. 'We have old precedents for the using of such a course.

B. No precedent will Justify that which is sinful, the older an error the worse: besides, it was borrowed from Popish Exorcists originally.

S. 'Some tell us that there is a natural cause for it.

B. And you believe them! The effect is preternatural, and the thing unaccountable: and mens wild guesses in such an affair, ought not to pass for Maxims, where life is concerned. I know not how you stand affected; but I profess I should be loth to dy upon a meer point of Philosophy that is at most disputable.

S. 'You are an admirable Advocate for the Witches.

B. This is not the first time. But if you thus Reflect, we had as good break off at present.

S. 'I would willingly before we part ask you what you think of the 'accusation of the Confessors, who say they have seen such in their Meetings, and diverse Baptized by the Devil. I have heard that you make 'light of this too; whereas we thought it would have put all out of 'question.

B. I have already told you my Judgment of the Confessors against themselves: but there is enough (I think) to invalidate their evidence against others.

S. 'The Law provides that Accomplices confessing are valid against 'their Associates.

B. There are disputes about that, and I am not so good a Lawyer as to determine it: only I have to except in this Case.

S. 'I would gladly hear what you can say to it.

B. First, the persons confessing are Witches by their own confession,

and have therefore abjured God and Christ, and given themselves up to the Devil, the Father of Lies ; and what Credit is to be given to the Testimony of such against the Lives of others :

S. ' But what if they have openly renounced that Covenant, and testified repentance, why are they not now valid ?

B. Less Crimes require a long probation of persons repentance : and their bare say so, is but a poor evidence for them ; nay though they shed tears and ask forgiveness. Furthermore, some things ought to be a perpetual infamy to persons, and forever disable them for giving Testimony in this World ; to be sure, till they are restored plentifully in the Charity of all good men.

[16] S. ' This seems harsh Doctrine.

B. But I think it good Doctrine. Yet, Secondly, The things themselves which they Testify are liable to many Illusions. The Witches themselves do not know when they go in Spectre, and when in Body, and how should they then tell, whether the other be the person bodily or only in Spectre ? instances enough may be produced of such as confidently averred they were carried away in Body, when many Witnesses knew the contrary.

S. ' I see the difference between us and you is very wide ; and I fear the consequence.

B. God is able to clear up these things, and let us herein agree to seek him for it, in the ways of his Appointment.

COLLEGES OF SPECIAL INTEREST TO CONGREGATIONALISTS.

WHAT constitutes a college? We do not purpose to answer this question. The appropriation which is made of this name calls to mind the declaration of the apostle, "There be that are called gods, whether in heaven or in earth, as there be gods many and lords many." The last instalment of colleges was brought to us by the velocipede. Alas! what is there in a name? But leaving out of the account all ridiculous applications of the term, and confining our view to literary institutions, we are by no means free from embarrassment. Shall every academy which the trustees, in order to render it popular, christen a college, be recognized as such? Shall every new town where land speculators, that they may raise the value of real estate, establish some kind of an institution, and call it a college, be acknowledged to have a title to this distinction? Shall institutions for the education of females exclusively be called colleges? These and various other questions may be more easily asked than answered. The statement has been made, with what degree of correctness we are not able to determine, that the State of Kansas already has forty colleges. The *American Year-Book* for 1869, enumerating the colleges of the United States, gives the names of 285.

It is our design not only to restrict our view to those colleges which are unquestionably entitled to the name, but also still further to those which are of special interest to Congregationalists. Without presuming to decide upon the relative claims of some new colleges, we will limit our notice of new institutions to those which have received aid from the Society for the Promotion of Collegiate Education, as it is much easier to draw the line here than anywhere else. We speak of colleges of special interest to Congregationalists, rather than of Congregational colleges, because although our denomination has taken the lead in educational affairs, yet, *strictly speaking*, we have no Congregational college, that is, we have none whose charter limits its government to members of our own denomination, and but few of the colleges are even nominally Congregational. We find it difficult to decide, not only what institutions should be recognized as colleges, but also in some instances when an institution becomes a college. Illinois College was in some sense organized in 1830, and yet it did not obtain a charter until 1835. Pacific University was chartered in 1849 as Tualatin Academy "with collegiate powers." It was recognized as a college and aided by the College Society in 1852, and yet its first alumnus received his degree in 1864. When was it organized?

The column in the following table which is least accurate is that which gives the value of buildings, grounds, and endowments;—for the following reasons:—

1. The data at our command, in different instances, have varied very much as to fulness and explicitness.

2. In estimating the value of a library or cabinet, there may be a rare book, specimen, or coin, the price of which is factitious or nominal.

3. The value of grounds depends upon locality. In a city their worth in the market may be very great, and yet their value for educational purposes be no greater than it would be in a rural district.

The question may arise, Why not confine this column to productive property? But what is the productive property of a college? The funds which yield interest of course are productive. But so to some extent are the buildings, for the use of which a charge is made to the students, although this charge probably is not ordinarily over three per cent on the cost of such buildings.

If we confine this column to productive *funds*, still it will not represent the facilities which the college has for meeting its expenses. Lord Bacon once remarked, that men who had the largest income often found it most difficult to pay their debts. This observation resulted from that peculiar state of society in England which renders it necessary for a man to support the dignity of the family name. But the same statement may be made with truth in respect to our colleges, for a large part of the money which is given them is bestowed for specific purposes, and on such conditions as to impoverish them. For instance, when a sum of money is contributed for the endowment of a particular professorship and proves to be only two thirds enough to support a professor, it obliges the college to draw on its general funds to make up the deficiency. Thus donations are often made which a college cannot afford to accept, and which it is not in a condition to reject. The more *such* productive funds it receives the greater its difficulty in meeting its expenses. What our colleges most need is funds for general purposes, without any restrictions imposed by the donors. It may be more gratifying to the pride or ambition of the donor to found a professorship, and have it "called after his own name," but he who seeks only the best interests of education will give of his wealth to the trustees of our colleges without condition or specification, leaving them to exercise their own judgment as to how it shall be expended. It is often true that the richer a college is, the poorer it is. The possession of property may involve it in debt. Harvard College, for instance, has a library which it values at \$400,000; and important as this treasure is to the highest welfare of the institution, yet, as respects current expenses, it is practically equal to a debt of something like \$150,000, for it costs \$10,000 a year to take care of it.

In the statistics in the following table we have given only the facts which respect the colleges proper, not including any preparatory department or any professional school. It may be of interest, however, to preface the tabular view with the following statements:—

Beloit College has a Partial Course, with 13 students; and a Normal and Preparatory Department, with 175 students.

Bowdoin College has a Medical Department, with 90 students; and a Science Class, with 3 students.

The *College of California* has a Preparatory Department, with 300 students; and a Mining and Agricultural Department.

Dartmouth College has a Partial Course, with 10 students; a Medical Department, with 48 students; a Scientific Department, with 51 students; and an Agricultural Department, with 10 students.

Harvard College has connected with it a Divinity School, with 19 students; a Law School, with 138 students; the Lawrence Scientific School, with 41 students; a School for Mining and Practical Geology, not yet fully organized; an Astronomical Observatory, with 3 students; a Medical School, with 308 students; a Dental School; a Museum of Comparative Zoölogy; and an Episcopal Theological School, with 7 students. Including 5 resident graduates, the whole number of students, undergraduates and others, is 1,050; tuition to each undergraduate, \$150 a year.

Illinois College allows its students to pursue optional courses of study.

Iowa College has a Scientific Course, with 4 students; an Optional Course, with 13 students; a Preparatory Department, with 143 students; a Ladies' Course, with 25 students; and a Ladies' Preparatory Department, with 70 students.

Knox College has a Preparatory Department, with 79 students. It draws on its general funds to aid students in paying college bills.

Marietta College has a Preparatory Department, with 72 students.

Oberlin College has a Theological Department, with 16 students; a Scientific Course, with 34 students; a Preparatory Department for gentlemen, with 467 students; a Ladies' Course, with 179 students; a Ladies' Preparatory Department, with 283 students. Whole number of students, 1,100.

Olivet College has a Scientific Department, with 26 students; a Preparatory Department,—a Classical Course, with 53 students; an English Course, with 95 students; a Ladies' Course, with 22 students; a Ladies' Preparatory Course, with 67 students; a course of Elective Studies, with 12 students.

The Pacific University has "academic students"; males, 60; females, 34.

Ripon College has a Scientific Course, with 40 students; a Preparatory Department, with 46 students; and a course of English Optional Studies, with 206 students.

The University of Vermont has a Scientific and Agricultural Course, with 6 students ; a Special Course in Chemistry, with 2 students ; and a Medical Department, with 54 students.

Wabash College has a Scientific Course, with 16 students ; a Preparatory Department, with 52 students ; a Preparatory Scientific Department, with 25 students ; and an English course, with 52 students. It has temporary funds to aid students.

Washburn College has a Scientific Course, with 2 students ; and a Preparatory Department, with 55 students.

Western Reserve College has a Preparatory Department, with 46 students ; and has funds which may be used to pay the tuition of 100 students.

Yale College has a Theological Department, with 25 students ; a Law School, with 17 students ; a Medical Department, with 23 students ; a Department of Philosophy and the Arts, with 140 students. Total number of students, 723 ; tuition to each undergraduate, \$ 60 a year.

"The Society for the Promotion of Collegiate and Theological Education at the West" has aided thirteen institutions included in our table, namely, Beloit, College of California, Illinois, Iowa, Knox, Marietta, Oberlin, Olivet, Pacific University, Ripon, Wabash, Washburn, and Western Reserve, all which are out of New England.

This society has also aided (1.) Wilberforce University, an institution at Zenia, Ohio, connected with the African Methodist Episcopal Church ; (2.) Wittenberg College at Springfield, Ohio, a Lutheran institution ; (3.) Lane Theological Seminary, at Cincinnati, Ohio. It has also afforded temporary assistance to two small German institutions, one in Ohio and the other in Missouri.

This society has been sustained by the Congregationalists and Presbyterians, — the former contributing about three quarters of the funds. Of the colleges included in our table which have been assisted by the College Society, two have no presidents, and of the remaining eleven all but two have presidents who are Congregationalists. This is not to be accounted for as an apportionment of honors with any reference to the constituency of the society or their relative liberality, — for the trustees of each institution are left unbiased to choose such officers and manage its affairs in such a manner as shall be promotive of its highest success. But it is an illustration of the general fact that New England furnishes educated men for other parts of our country ; and may we not also add that it illustrates the general principle that Congregationalism is peculiarly suited to the development of such men as are fitted, by broad views and generous culture, to be educators, and to fill the highest positions of responsibility and trust?

We do not claim for the following table perfect accuracy, but only as great accuracy as it was possible to secure by any reasonable amount of labor.

THE COLLEGES WHICH ARE OF SPECIAL INTEREST TO CONGREGATIONALISTS.

Number.	Name of College.	Location.	Date of Organization.	Denomination.	President.	No. of Instructors.	No. of Students.	No. of Alumni.	No. of Alumni who are Clergymen.	Value of Buildings, Grounds, and Endowments.	Annual Current Expenses.	Scholarships and Charitable Funds.	No. of Volumes in all Libraries.	Commencement.	Number.
1	Amherst	Amherst, Mass.	1820	Undenominat'l	William A. Stearns, D.D.	17	250	1,829	751	1,000,000	40,000	100,000	34,000	Second Thursday in July.	1
2	Beloit	Beloit, Wis.	1847	Cong. & Presb.	Aaron L. Chapin, D.D.	7	64	134	35	160,000	16,000	4,000	6,000	Second Wednesday in July.	2
3	Bowdoin	Brunswick, Me.	1802	Undenominat'l	Samuel Harris, D.D.	9	120	1,613	391	400,000	17,000	16,000	23,000	Second Wednesday in July.	3
4	Calvin	Andover, Mass.	1863	Presb.	Nathan Smith, D.D.	16	131	3,637	875	75,000	25,000	None.	3,000	First Wednesday in June.	4
5	Col. of California	Oakland, Cal.	1769	Undenominat'l	A. D. Smith, D.D.	16	251	7,906	1,628	550,000	22,000	85,000	33,220	First Wednesday in June.	5
6	Dartmouth	Hanover, N. H.	1769	Presb.	Charles W. Eliot, M.D.	31	529	7,906	1,628	600,000	69,450	243,000	180,000	Tuesd. before last Wed. in June.	6
7	Harvard	Cambridge, Mass.	1638	Undenominat'l	Julian M. Sturtevant, D.D.	5	40	221	66	250,000	8,000	4,000	10,000	First Thursday in June.	7
8	Illinois	Jacksonville, Ill.	1890	Undenominat'l	George F. Magoun, D.D.	6	26	18	6	150,000	10,000	5,000	4,800	Second Wednesday in July.	8
9	Iowa	Grinnell, Iowa	1847	Congregational	John P. Gulliver, D.D.	6	51	147	36	340,000	21,000	None.	6,400	Fourth Thursday in June.	9
10	Knox	Galesburg, Ill.	1838	Cong. & Presb.	Israel W. Andrews, D.D.	6	69	238	112	210,000	12,000	7,000	22,850	Wednesday before 4th of July.	10
11	Maricetta	Marietta, Ohio	1835	Cong. & Presb.	Harvey D. Aitchison, D.D.	7	71	147	36	225,000	22,000	7,000	13,000	Thurs. following 24th Wed. in Aug.	11
12	Middlebury	Middlebury, Vt.	1827	Congregational	Harvey D. Aitchison, D.D.	12	131	1,613	171	325,000	22,000	7,000	13,000	First Thursday in June.	12
13	Michigan	Ann Arbor, Mich.	1823	Cong. & Presb.	Nathan J. Morrison, D.D.	12	17	31	None.	200,000	11,500	1,000	3,600	Third Thursday in June.	13
14	Pacific University	Olivet, Mich.	1859	Cong. & Presb.	Sidney H. Marsh, D.D.	4	16	8	1	65,000	5,500	None.	4,000	First Wednesday in May.	14
15	Ripon	Forest Grove, Or.	1862	Congregational	Rev. William E. Merriman	4	26	10	1	67,000	4,500	None.	1,500	First Wednesday in July.	15
16	Univ. of Vermont	Ripon, Wis.	1862	Congregational	Rev. William E. Merriman	10	44	779	249	852,000	16,000	13,000	12,000	Thurs. after 1st Wedn. in Aug.	16
17	Wabash	Crawfordsville, Ind.	1801	Undenominat'l	James B. Angell, M.D.	6	63	139	79	200,000	12,500	5,000	11,000	Fourth Wednesday in June.	17
18	Washington	Rocky Hill, Conn.	1835	Congregational	None.	2	67	319	None.	27,000	2,900	None.	3,000	Fourth Wednesday in June.	18
19	Williams	Worcester, Mass.	1827	Congregational	None.	2	173	2,188	682	330,000	30,000	45,000	24,000	Last Thursday in June.	19
20	Williams Reserve	Williamstown, Mass.	1793	Undenominat'l	Mark Hopkins, D.D.	12	619	7,749	1,955	1,750,000	103,250	75,000	81,000	Fourth Thursday in July.	20
21	Yale	New Haven, Conn.	1700	Undenominat'l	Theodore D. Woolsey, D.D.	24	204	2,523	28,573	7,542	10,941,000	480,810	638,270		21

CONGREGATIONAL NECROLOGY.

Rev. HERVEY TALCOTT died in Portland, Conn., December 19, 1865, in the fifty-third year of a faithful ministry, and the seventy-fifth of a useful life. He was born in Coventry, Conn., January 6, 1791, of a family of distinguished piety. Evincing an early predilection for study, he entered the Junior Class of Yale College at the age of seventeen, and graduated two years later, in 1810, with a class which has given to the world such names as E. A. Andrews, Jonathan Barnes, William W. Ellsworth, Professors E. T. Fitch and Chauncy A. Goodrich, A. L. Hillhouse, S. F. B. Morse (inventor of the electric telegraph), and others scarcely less eminent. After graduating at Andover Theological Seminary in 1814, he spent two years in Home Missionary labors, being the first missionary employed by the Connecticut Domestic Society. He was ordained and installed over the First Church in Portland (then Chatham), Conn., October 23, 1816. Every member of that council preceded him to the church above. But two members then connected with the church survive. His death has broken one of the last links that bind us to the former generation, especially of ministers. He was the patriarch and Nestor of the association with which he was connected, and arrangements were made to have a union of those ministers and churches upon the fiftieth anniversary of his settlement in the next October, to hear him detail the experiences of half a century. He was truly a good man. His whole life was an exemplification of the truths he taught. His whole being was pervaded by a sense of religious obligation. The habitual contemplation of great and solemn themes rendered him grave and serious, and yet beneath this apparent severity there beat one of the kindest, gentlest hearts that ever throbbed in human bosom. He had the sensibility of a woman and the simplicity of a child. Few better enjoyed or appreciated a play of humor or a sally of wit, and his sympathetic tear made a quick response to any touch of pathos or tale of sorrow. His humility was great. He was not disposed to think of himself more highly than he ought to think, not as highly as others thought.

Well did he lead the way to the better land. He went before the flock. Like his great Master, he gave them an example, that they should follow his steps.

On the anniversary of the day when the Pilgrims brought to these shores the principles he loved so well (December 22) we laid him to rest in the soil they consecrated to liberty and religion.

A. C. D.

Mrs. C. TALCOTT, widow of the late Rev. Hervey Talcott, of Portland, Conn., died in Waterbury, Conn., April 23, 1869, aged sixty-nine years.

To those who knew her no words of eulogy are necessary to add to their estimation of her life and character; to those who knew her not, many such words could not adequately set forth her excellences; while to herself all eulogy would be most distasteful. "But a woman that feareth the Lord, she shall be praised." "Her own works praise her in the gates." Her pure and useful life,

her consistent example, winning deportment, and earnest piety, shed a beautiful halo over a favored home, and a gentle radiance over a husband's pastorate of almost half a century. To that beloved and venerated pastor, she was truly a helpmeet in all home duties, and a most efficient aid in winning souls to Christ. Many such rise up and called her blessed.

Forgetful of self, she seemed to live in and for others. Her highest happiness consisted in making others happy. Even to the last this feeling predominated. She expressed a desire, if it were the Lord's will, that she might remain longer with her family below; but with great assurance said, "I know it is far better to depart and be with Christ." Thus she went down into the dark valley, leaning on the arm of her Beloved, and with her all was peace.

A. C. D.

Mrs. LOUISA C. HADLEY, wife of Rev. James B. Hadley, died in Campton, N. H., Saturday, June 20, 1868, in the fifty-seventh year of her age.

She was a native of Amherst, Mass., and pursued a course of study at the Ipswich Seminary, under the instruction of Miss Grant and Miss Lyon.

A child of the covenant, in early life she learned of Christ, gave her heart to him, and became a member of the visible church.

She married in 1838, and at once shared heartily in the Christian work of her husband, who was then settled in Amesbury, Mass., afterwards in Standish, Me., and Campton, N. H. She was a devoted companion, a wise counsellor, an efficient leader in every good work, and above all an earnest Christian, in true sympathy with Christ and his cause. Her labors were abundant for the salvation of souls. In her family, in the Sabbath school, in the female prayer-meeting, in the social circle, everywhere, her influence was on the side of right and for Christ. She was in the habit of making appeals to the unregenerate of her acquaintance in writing, and from the many affecting replies received she had reason to believe that God blessed the effort.

For the last five years she had been in very poor health, and for the last two years entirely blind. But she did not cease to work for the Master. When she could no longer go forth and take sinners by the hand and lead them to Christ, nor write notes to them to persuade them to attend to their eternal interest, she singled out individuals and made them special subjects of prayer. Some of those prayers, heard in heaven, have already been answered on earth. She was unusually resigned to God's will, submitting, without a murmur, to all his afflictive dealings with her. She was apparently more concerned for the comfort of others than for her own. She frequently said, "How thankful we ought to be for our mercies!" It was hardly possible for one to spend even a short time in her presence without being spiritually benefited, and resolving for himself to live nearer Christ and endeavor to do more for his glory. Her faith was strong in the Lord, her mind filled with bright anticipations of the future. Her death was eminently peaceful. Without a groan, gently, she passed away.

Q. B.

DEACON EBENEZER BUTLER died in Winchendon, on the 15th of October, 1868, aged sixty-three. Though months have passed since his lamented

decease, it is fitting that so good a man should have a brief memorial in those pages more enduring than tablets of marble.

Deacon Butler was born in Townsend, where he lived to years of maturity. He moved to Winchendon in 1825 or 1826, and with his father, Joel Butler, who lived to his ninety-ninth year, purchased a farm and mill in the easterly part of the town. There he remained till a year or two before his death, when he removed to his house in the village. He was a member of the First Church until the organization of the North Church, in December, 1843. In the spring of 1844 he was chosen deacon of the new church, without a dissenting voice, and he held the office, faithfully performing its duties, till called up higher. He ever felt the deepest interest in the welfare of the church, and gave time, money, and prayer, without stint, to secure its prosperity. He was a thoroughly good man; upright in business according to the Christian standard; industrious and frugal, that he might have the means to give; and giving with discrimination, that he might do the most good. As his means increased, he did not increase his family expenditures, but enlarged his benefactions. He was early in the ranks of the total-abstinence army, and from the beginning was a firm friend of the slave. Missions, home and foreign, were dear to his heart, and his joy was to know of the progress of the Redeemer's kingdom. He was a firm and judicious friend to his pastor, and was of such rare prudence in speech and sweetness of disposition, that he never, even in times of very trying difficulties in the congregation, said a word that needed to be modified, or which could justly be deemed offensive. He was a disciple without guile, who had much of the spirit of the Master, and therefore was ready, when called, to go and be forever with the Lord.

A. P. M.

DEACON JOAB TYLER died at Amherst, January 13, 1869. He was born in Attleboro', Mass., July 23, 1784. His father, Deacon John Tyler, — through several generations, who, for the most part, bore the name either of John or Job, — descended from Job Tyler, of Andover, who was born in England. His mother, Mercy Thacher, was the daughter of Rev. Peter Thacher, of Attleboro', who, through an uninterrupted succession of Rev. Peter Thachers, all oldest sons, descended from Rev. Thomas Thacher, the first pastor of the Old South Church in Boston, who, in turn, was the son of Rev. Peter Thacher, of Old Sarum, England; and there is a tradition that the series of the Rev. Peter Thachers on the other side of the water was even longer than it has been on this side. In 1794 the subject of this sketch removed with his father to Harford, Susquehanna County, Penn., then an almost unbroken wilderness, where he became a pioneer and leader in laying the foundations of civil and religious society, and lived long the life of a public-spirited man, a patriotic citizen, and an earnest Christian. The church which was organized in the log-house of his father, and of which his father and himself were in succession deacons, "after prayer to God for direction, solemnly declared themselves to be of the Congregational order by vote unanimously," and adopted "the confession of faith of the Second Church in Attleboro', and Covenant, together with the Cambridge Platform, as the rule of their faith and discipline." And from that day to this, though most of the neighboring

churches have become Presbyterian, and the associations in that section have given place to Presbyteries, that church has retained its integrity, and adheres to its original form and order of government and discipline. While toiling to clear away the forests, and taking the lead in every effort to advance society, education, and religion in Harford, Deacon Tyler would devote days and weeks at the call of feeble churches in the vicinity to labors in revivals and protracted meetings; and not a few churches in places now of far greater importance than his own town — such as Binghampton, Montrose, and Carbondale — were, in their origin, greatly indebted to his counsel and co-operation.

In those days, when such occupations were universally deemed lawful and proper, he was a distilling and rum-selling deacon. But no sooner had Dr. Beecher and his coadjutors blown the first blasts of the temperance reformation, than he bought out his partners, and at great pecuniary sacrifice stopped the manufacture and the sale of whiskey.

An ardent Republican, he zealously supported the cause of liberty and humanity in the Congressional district which was so long represented by David Wilmot, author of the Wilmot Proviso, and then by Galusha A. Grow, lately Speaker of the House of Representatives. Always lamenting his own want of early advantages, he resolved that, cost what it might, his sons should have the opportunity of a public education. Forty years ago last winter he took his eldest son into his own one-horse sleigh, with books and clothes and bed and bedding, and brought him all the way — for there were no railroads then — from his home in Northern Pennsylvania, and entered him at Amherst College, where all his sons, and nearly all his grandsons, have since been educated. And here, at Amherst, this seat of learning consecrated to religion, and in the house of that eldest son [Prof. Tyler] he found a congenial home for his last days, which he spent very much in prayer and preparation for "the better country," till, at the age of eighty-four, he almost literally "fell asleep in Jesus."

W. S. T

REV. JAMES D. MOORE died at Hartford, Conn., January 17, 1869, in the fifty-sixth year of his age.

He was born of pious parents in Corsham, Wiltshire, England, in the year 1813, and was confirmed, according to the rites of the Established Church in that country, at the age of twelve years. At the age of sixteen he came, with his father and other members of the family, to Montreal, in Canada, to engage in business in that city. Fortunately for himself, and for those who have had the benefits of his valuable services, he fell, while in Montreal, under the watch, care, and devout influence of that truly excellent Christian minister, Rev. George W. Perkins, at that time pastor of the American Presbyterian Church in that city. Young Moore connected himself with that church, and entered at once, with the ardent zeal of a youth who sincerely loved the Great Master and his work, into the Christian service which his profession required of him. Here it was that he first began to entertain thoughts of entering the Christian ministry. He entered without delay on the work of preparing for college; and with what ability he performed his task may be seen in the fact that within a little more than two years

he was found qualified to join the Sophomore Class in Middlebury College. He was graduated, with the honors of the college, and with the high esteem of his fellow-students, in 1835.

In the autumn of the year in which he was graduated he entered the Theological Department of Yale College, in which he remained three years, and there, as at Middlebury, he won the esteem of his instructors and classmates. Having received ordination from the Presbytery of Champlain in the latter part of the year 1838, he passed the succeeding year in missionary labors in Canada, particularly in connection with the Sabbath-school cause. His first experience at pastoral work was at North Buffalo, where, without installation, he acted as minister for a few years to the Presbyterian Church in that place. At the close of his labors in North Buffalo he returned to Connecticut, and having received a call to the pastorate of the Congregational Church in Middlefield, in that State, was installed on December 30, 1846. But as the results of his labors in this community were not what he desired and had hoped to secure, after a trial of three years he felt constrained to seek a larger and more promising field. The church in Clinton, Conn., extended him a call to become their pastor July 2, 1850, and here it may with propriety be said his *life work* was performed. His labors were greatly blessed to the conversion of souls and the enlargement of the church. Under his sound and faithful teaching, the standard of charitable contributions was raised nearly fourfold, and the marks of strength and efficiency in the Master's service were conspicuously visible in the enlarged assembly in the house of God on the Sabbath, in the more elevated tone of piety among the members, and in the improved morals of the town. If success be the proof, we may be sure that he took good heed to the flock over which the Holy Ghost had made him an overseer. He was dismissed from his charge in Clinton, March 4, 1866. The circumstances which made that event a necessity need only a bare mention. From the earliest beginnings of our recent great struggle for national life and civil freedom, Mr. Moore cherished a style of patriotism which was not acceptable to, perhaps not appreciated by, some of the leading members of his church and people. The convictions of right and duty which held and controlled him were of too clear and sturdy a character to allow him to suppress the utterance of them, whenever he thought his country's welfare required it. Hence the breach between him and his people. Separation was the only remedy; and he yielded to the necessity. But the abandonment of a field on which he had bestowed the principal work of his life solely for its improvement, together with the breaking up of so many endeared associations with the place and people of his choice, was a strain upon his nervous system too heavy to be borne with safety. On the next year, in July, 1867, he was installed very much to his satisfaction, and with fair promise of usefulness, over two churches, now united under one pastorate, — the one in Plainfield and the other in Central Village, Conn. But the Great Master had but a short work for him to do in his new field.

Symptoms of the disease which terminated his earnest and useful life now began to appear, and suspended his labors. He died at the Allyn House, in Hartford, on the Lord's day, the 17th of January of the present year, with full faith in the Saviour, and in the enjoyment of the sweetest peace of mind. His

burial took place in Clinton on the following Wednesday. Mr. Moore entertained very high views of the ministerial office and work; this fact led him to be a diligent and successful student in every department of human learning that could be advantageously used in his profession, an accurate and instructive teacher, a prudent and faithful pastor.

D. S. B.

DEACON MATTHEW CHAMBERS died at Galesburg, Ill., January 27, 1869, aged eighty-three years.

The first twenty-five years of his life were spent in West Nottingham, N. H., his native place. During this period the dependence of his aged parents on his care subjected him to a stern discipline. But he cheerfully accepted his filial duty, and taxed all his youthful energies to fulfil it faithfully. After the death of his father he spent five years in Addison, Vt. This included the period of our last war with Great Britain, in which he took an active part and fought at the battle of Plattsburg. After the close of the war he engaged in mercantile business at Bridport, Vt., in which place he remained twenty years. Here he was married, the 21st of May, 1815, to Hannah Smith, the worthy companion of his life, who still survives. They celebrated their golden wedding more than three years before his death. He yielded to the claims of the gospel, and, with his companion, united with the Congregational Church in Bridport about six years after their marriage. From that time his life was that of an earnest, active, growing Christian. In 1836 he removed with his family to Illinois, where he met the founders of Galesburg and of Knox College, who were just selecting a location for their colony. He entered at once into hearty sympathy with the plans of the colony, and was one of the first purchasers on the tract of land which they had taken up. As early as practicable he built his future home and established his family in that new settlement. Here he had opportunity, in agricultural and horticultural pursuits, to gratify his ardent love for trees and shrubbery, for fruits and flowers. In their cultivation he took great delight, and manifested a degree of skill and refined taste, in marked contrast with the rude improvements of a new settlement. His example doubtless contributed much among his neighbors to encourage that attention to shade-trees and shrubbery and flowers now so conspicuous in the charming scenery of Galesburg.

Deacon Chambers was made one of the trustees of Knox College by the act of incorporation. For more than a quarter of a century he rendered the college very valuable service in that capacity, and for a number of successive years he was a member of the Executive Committee of the Trustees. On his removal to Galesburg he united with the First Church of Christ in that place, and remained a valued and beloved member till the time of his death.

In all the great movements of the age he took an intense interest, and was ready to help them forward as he had opportunity. On questions of reform he was not an enthusiast, but he was candid and open to conviction. When convinced he never hesitated to act accordingly. He was bold and uncompromising for the right, and fearless of personal loss or opprobrium. At the commencement of the temperance reform, like other country merchants, he dealt in ardent

spirits. But as soon as his mind was awakened to the evils of the traffic he destroyed his whole stock of liquors, and henceforth was a consistent advocate of the temperance cause. He was among the early and earnest friends of the antislavery reform. In that cause he cheerfully submitted to reproaches, perils, and losses, suffering joyfully for righteousness' sake.

As he drew near his end the great truths of evangelical religion which centre in the atonement of Christ were apprehended with a peculiar vividness and confidence, as the ground of his hope and a warrant for his joy. He reaffirmed his belief of them with new energy. He triumphed over the fear of death, and joyfully departed to be forever with the Lord.

F. B.

REV. ABRAM FROWEIN was born in Barmen, Kingdom of Prussia, in Germany, on the 28th day of February, 1805, and died near La Grange, Lewis County, Mo., on the 10th day of February, 1869, aged nearly sixty-four years. He emigrated from his native land, and landed at New York on the 18th day of June, 1849, and located in Lafayette, Indiana, where he remained until the 8th day of August, 1850. Here he took a decided position as a Christian, but soon, on account of continual sickness, left with his family, and located in Iowa. He felt an intense interest in his German friends, and he seemed to hear a voice saying, "Woe is me if I preach NOT the gospel." This voice prevailed with him; he left a lucrative business to preach Christ and him crucified.

Having been ordained as a minister of the gospel in the winter of the year 1852, he received a call from the German Congregational Church in Sherrills Mount, Iowa, where he labored with great usefulness, leading many of his German friends to the gospel banner, preaching at four different points, enduring all the fatigue, exposure, and incidents of a pioneer missionary until the year 1856, when he felt that the large German population of Davenport, Iowa, composed mostly of Atheists and Rationalists, needed light on the subject of pure religion, and he planted the banner of the Cross among them. The result was that the Lord blessed his labors, and he organized a German Congregational church, and built a neat chapel.

In 1860 he received a call from the German Congregational churches in La Grange and Canton, Mo., and supplied them until 1862, when nearly all of the male members of his churches enlisted in the service of their adopted country. The condition of affairs in Missouri rendered it unsafe for a Congregational minister to labor there; consequently he left that State and sought temporary safety in Illinois, where he preached and labored among the Germans. In 1867 he was sunstruck, and the result was that he was troubled afterwards with convulsions, and his death at last was sudden.

He was interred at La Grange, Mo., where the widow and daughter of the deceased, and two sons, live to mourn their loss.

J. S.

Mrs. MARY CHAPMAN, wife of Rev. Jacob Chapman, Deerfield, N. H., was born in Bridgton, Me., February 8, 1814, and died April 6, 1869, aged fifty-five years.

Mrs. Chapman was a woman of rare and varied attainments. In childhood she manifested a passionate fondness for books, and a peculiar habit of neatness and order. In her youth she spent much time in the office of her invalid father, Hon. N. Howe, who employed her not only as an amanuensis, but often to read to him during the hours of night, thus beguiling his wakeful moments while others slept. After his death, and a protracted sickness, at the age of fifteen years, she determined to educate herself for a teacher, and with this object in view entered Bridgton Academy. Here she joined some of the classes fitting for college, and so rapid were her attainments, so familiar did she become with the preparatory studies, that she was employed to assist the principal, Mr. J. Burnham, in teaching the languages and mathematics. But in the midst of these arduous labors she did not forget the "one thing needful." She saw that "the fear of the Lord is the beginning of wisdom," and in early life consecrated herself to his service and glory. As a teacher in her native town, and in Bethel and Norridgewock, Me., she was highly esteemed and useful; but the work was too arduous for her health. In 1840 she was married, and soon afterward removed with her husband to Pennsylvania. Here she engaged with enthusiasm in the study of the German language, laboring at the same time for the salvation of souls among those around her, who mostly used that language. She also devoted considerable time to the study of French, and when her husband was sick, while professor in Franklin College, she for a time heard his classes. A few years later she went with her husband to Marshall, Ill., to engage in the home missionary work, where the next twelve years of her life were spent. Here she was active in the Bible class, and in visiting, and also established a Juvenile Reading Society, which was the means of accomplishing much good. A large proportion of the members became hopelessly pious, and several passed before her to their reward.

But her health beginning to fail from the effects of the climate, she began to long for the hills, the fresh air, and the pure water of her native New England. Hence, in 1865, they returned to South Paris, Me., and, in 1866, removed to Deerfield, N. H., where she finished her labors, and was called to her reward. In the midst of severe sufferings she maintained a calmness and patience which nothing but a true Christian hope can produce. In an interview enjoyed by the writer but a few weeks previous to her death, he found her calm and trustful. It was on the Sabbath, and, at her request, a sermon was read to her from John x. 3: "And he calleth his own sheep by name, and leadeth them out."

E. D. C.

REV. SILAS AIKEN, D. D., died at Rutland, Vt., April 8, 1869, at nearly seventy years of age.

He was born in Bedford, N. H., May 14, 1799; graduated at Dartmouth College in 1825 with the highest honors; was ordained pastor of the Congregational Church in Amherst, N. H., March 4, 1829; installed over Park Street Church in Boston, March 22, 1837; and in Rutland, March 29, 1849. He resigned his pastorate July 1, 1863, because his health was inadequate to the labors required, but retained the nominal relation of pastor for several years afterward. During his three pastorates, extending over a period of thirty-four years, he received eight

hundred and ninety to the churches. He was prominent in all the benevolent enterprises of the day, and held many offices of trust. In every field in which he was called to labor, in every responsibility he attempted to wield, he commanded the respect, the confidence, and the love of men. Few men do their life's work so thoroughly, so wisely, and with so few mistakes. He was of tall and commanding stature, with a face marked, decided, resolute, genial, and kind. Educated in the most severe schools, and taught caution, self-reliance, dignity, and courage, he was yet courteous, affable, and full of kind and loving humor. His wit and his fancy were both subordinate to the most exact judgment, and so his company was always relished by those who were serious and earnest or needed help and comfort. Stern in his creed, he was never a bigot. His testimony to the truth was always cheerful and commanding, because he spoke from personal experience of its power, and from the largest observation of its results. He was a forcible and direct preacher, sometimes full of pathos and power, though he knew and cared but little for the artifices of rhetoric. He loved truth, and to reach it, and present it so as to win for it the consent of the understanding and the homage of the heart, was his chief and his well-attained object in his ministry. His eye was blue and clear as a crystal, and reflected the depths of an intelligent soul, a true heart, and of a conscience at peace with itself; and it often melted with the emotions of a warm heart, and revealed a spirit full of generous and noble compassion. He was too noble to inflict injury, too brave to resent it, and too Christian not to throw the mantle of his pardon and love over an offender. He was a noble specimen of that class of men and ministers who are becoming rare in these days, and who have laid, strong and deep, those massive foundations on which a following generation is hardly adequate to build. He was one of those who valued truth more than applause, integrity more than success, purity more than self-indulgence and pleasure, the favor of God more than the honor of man, and whose whole character was built upon a rock and was illuminated and glorified by divine principle.

But with all his commanding and massive qualities, with all his sturdy, oak-like strength and independence, with all his indomitable uprightness and truthfulness and honesty; with all his intelligent and unflinching adherence to his moral principles and religious convictions, so that you might shake a mountain from its base as readily as deflect him from the right by a hair's line; he was yet as diffident and modest as a girl, and as unpretending in his manner as a child, and as full of love for all that is simple and pleasant and hearty in social life and social joys as his heart could hold. He was a worthy successor of the apostles, not only in the true faith, in the vigor and earnestness and eloquence of his preaching, in his steadfastness to his Saviour, in his willingness to deny himself for the good of men, but that business also which was the employment of their lives, till they became apostles, was often the recreation and pleasure of his. He never imagined God made the brooks and trout of his beautiful State to be entirely the joy and food of sinners. He was a man to be liked all the better because he was no enemy to angling. He was out of sympathy with nothing healthful, innocent, helpful, and beneficial. There was no cant in his words, nor in his life. And so he was a well-rounded, well-developed, full-orbed man, to whom nothing good was for-

eign, and who came in contact with all that blesses and refreshes man in this world and the next. We shall miss his guiding words and his inspiring spirit, and his warm heart and earnest manner and noble form in our assemblies; but the body which has become a handful of Christian dust will be reanimated by and by. He came to the grave in full age, "like as a shock of corn cometh in its season."

W. H. L.

REV. PLINY HOLTON WHITE died at Coventry, Vt., April 24, 1869, aged forty-six years.

He was born in Springfield, Vt., October 6, 1822. His education was received mostly in the common school and academy. He studied law with Hon. William C. Bradley, at Westminster, and practised the profession for a few years. During the period of his legal practice he began to write for the Brattleboro' Eagle. The conducting of a newspaper being more congenial to his tastes, he abandoned the law and became the editor of the Eagle, now the Brattleboro' Phoenix. He afterward spent a year or more as editor of the Express, at Amherst, Mass. In 1849 he became connected with the Messrs. Fairbanks, of St. Johnsbury, conducting the correspondence of their large and rapidly increasing business, and remained with them for several years. He was the Secretary of Civil and Military Affairs during the administration, in 1852, of Governor Erastus Fairbanks.

Mr. White was ordained to the ministry February 15, 1855, when he became acting pastor of the Congregational Church, in Coventry, Vt., which relation continued until his death. In 1867 and 1868 a powerful revival took place, from which many additions were made to his and other churches in the vicinity. He was called to preach frequently at installations and ordinations, and on special occasions, also spending much time in collecting the statistics of his denomination in the State, and writing for the religious papers, magazines, and reviews. He had but a few months since issued a history of the Congregational churches in Orleans County. He had in preparation a history of the Congregational churches in Vermont, which would have been published at an early date. He contributed many religious and historical articles to the Congregationalist, the Congregational Quarterly, the Vermont Chronicle, and Boston Recorder.

Perhaps the most useful labors of his life, outside of his ministerial work, have been in the field of local history, in which he had few if any equals. He was ever on the alert to gather up and place in methodical order, for use at any moment, all scraps of history pertaining to Vermont in any form, or to the local history of towns or institutions. He had nearly complete full biographical sketches of the alumni of Middlebury College by classes. His published sketches of Matthew Lyon, Jonas Galusha, Theophilus Harrington, and his filial and loving tribute to the memory of his instructor and friend, one of Vermont's most eminent statesmen, Hon. William C. Bradley, fully attested his qualifications as a biographical writer.

His love of history and fondness for research early led him to become connected with the Vermont Historical Society, to whose prosperity and aims he became devotedly attached, and for which he has done probably more than any other one individual to build it up and add to its collections. In 1866 Mr. White, with

great unanimity, was elected as its president, which position he held at his death. His note-book and pencil were always in use. In this way he had gathered voluminous notes and sketches upon a great variety of topics, which would have been of value to him and others in the future. He probably knew the personal history and peculiar characteristics of more Vermont men, living and dead, than any score of other men. He left sketches of every clergyman in his denomination in the State, as well as of nearly every other prominent man, all carefully and systematically arranged. Among the contributions in the Historical Rooms at the State House no name appears as the donor so often as his. Anything which was old was both curious and valuable to him. To the Vermont Historical Society his loss as an energetic director and a valued associate is severe, and will be deeply mourned by all its members.

He had been a diligent student in many departments of study, and won for himself an enviable reputation as a writer. He was a regular contributor to the *Congregational Quarterly*, *Boston Recorder*, *Brattleboro' Record*, *Rutland Herald*, *Burlington Free Press*, *Barton Standard*, and *Newport Express*. Though his writings were voluminous, he never undertook any one elaborate work. The most noticeable quality of all his historical writings is their clearness and brevity. They were all trimmed. Criticise them as much as we may, we cannot find a superfluous word. Systematic, concise, clear, they always delight and never weary. So familiar had he become with facts, men, and things, that he could dash off in an hour what most men could hardly produce in a week.

Mr. White was elected by his fellow-citizens to a seat in the House of Representatives in 1862 and 1863. He was a ready debater, and well acquainted with parliamentary usages. He had much influence in matters of education, and was placed at the head of the committee on that subject, and was instrumental in securing several valuable additions to the school laws. In 1864, 1865, and 1866 he was chaplain of the Senate.

In 1860 he was appointed a member of the Vermont Board of Education, and held that position until the present year. His labors in many departments of the educational cause have been of great benefit to the State.

He was enthusiastic and untiring in his efforts in the cause of temperance, seeking every opportunity to promote it, and was identified with the order of Good Templars in his State, having been its presiding officer for nearly three years. He devoted all his energies to its welfare and promotion, never sparing his strength or labors, in the cold of winter or the heat of summer, visiting the several lodges, delivering addresses, and gathering together bands of this important auxiliary to the temperance cause amid the hills and valleys of Vermont, and the thousands who compose that order will bless his memory and reverence his name as a household word. He lived to see the Good Templars in Vermont grow from one lodge to one hundred and five, and from a membership of less than a dozen to seven hundred.

Mr. White was an honorary member of the New England Historic and Genealogical Society, and corresponding member of nearly all the Historical Societies in this country. He was also one of the trustees of the Vermont State Library, and a trustee of Middlebury College.

The honorary degree of Master of Arts had been conferred upon him by Amherst and Middlebury Colleges, and the University of Vermont.

He had been confined to the house nearly three weeks, having first had a severe attack of influenza, followed by typhoid pneumonia. Recovering somewhat from this, the disease passed to the brain and spine, and so prostrated was his nervous system from long-continued, constant, and severe mental effort, he was unable to withstand the attack.

Among the many works from his pen are the following:—

Life and Services of Matthew Lyon.

History of Coventry.

Sermon on the Death of Abraham Lincoln.

History of the Congregational Church in Orleans County.

A Centennial Sermon on the 100th Anniversary of the Organization of the Congregational Church at Westminster, Vt., and a Sketch of its Native Ministers.

Life and Services of Jonas Galusha.

Life and Services of the late William C. Bradley.

Biographical Sketch of Hon. Theophilus Harrington.

The Geography and History of Vermont, by S. R. Hall, LL.D., also the Constitution of the United States, with Notes and Questions, by Pliny H. White. Pages 270.

All his writings should be gathered together by some competent hand and placed before the Vermont people. They could not fail to appreciate them, and through them would learn, more thoroughly, to appreciate him.

ED. P. A.

CHRISTOPHER CHOATE CUSHING died at Cambridge, Mass., April 26, 1869, in the twenty-first year of his age. He was the son of Rev. Christopher Cushing, and was born in Boston, July 13, 1848. In early childhood he exhibited marked qualities of mind. So quick was he to learn, and so retentive was his memory, that at school he would not only become familiar with his own lessons, but also learn those of the higher classes by listening when they were recited, and retain in memory much of the school register by hearing the teacher read it. His physical system was so taxed by the activity of his mind that it was found necessary to take him from school. At a later period, his private tutor was accustomed to say that it was a pleasure to hear him recite in mental arithmetic, because he often had an original and short way of solving the problems. His reading was peculiar; he never took any interest in novels, but, when a small lad, he would select from a library standard histories, and such books as "Webster's Speeches." When censured for rapid reading he would challenge an examination, and would prove that he not only understood but remembered what he had read. When fifteen years of age he took the first prize in the Pinkerton Academy, at Derry, N. H., "for excellence in the Latin language." Toward the close of the year 1863 he became a student in Phillips Academy, at Andover, Mass. There, although the youngest member of his class of about thirty, he was told by his teacher that he was the best scholar in his class. At Andover, in a time of general religious interest, on the 7th of January, 1864, he was led by the Spirit of God to confess his sins and give his heart to the Saviour. The letter in which,

three days later, he gave an account of the change in his feelings, was tender and touching. His conversion was a notable answer to prayer. For days his parents had wrestled with God in his behalf, until suddenly their anxiety ceased. The receipt of the letter referred to informed them of the time of his conversion, which proved to be the very time when the agony of their hearts was relieved. He became a member of the First Congregational Church in North Brookfield, 1864. On the 26th of April, while learning a lesson in Cicero, with two of his classmates, he was seized, as with the suddenness of lightning, with an epileptic attack. Suspending his classical studies, he sought the restoration of his health. He was intensely interested in our national struggle, and kept himself familiarly acquainted with the names of the officers, and the various movements of the army. He had rare mechanical skill, and never failed to accomplish whatever he undertook. He found great delight in the society of professional men, and had an extensive acquaintance with the names and the locations of ministers. He was fond of frequenting courts of justice, listening to our ablest lawyers, and gaining discriminating views of the different judges. He was accustomed to carry in his pocket "The Court Record" of the Suffolk Bar, that he might know what cases were to come up, and what lawyers were to plead.

He had so improved in health that, at the commencement of the present year, he resumed his classical studies. Whatever he did was done thoroughly, and with remarkable accuracy. He had an antiquarian taste, and an aptitude for statistics. He aided in the preparation of several statistical articles published in the Quarterly, and prepared the "Congregational Quarterly Record" for the April number, and for the present number, so far as was possible, up to the very day of his death.

Of generous disposition, ardent in temperament, he formed strong attachments, and was always faithful to his friends. His sense of justice and indignation at wrong were marked and forcible.

He had so studied the nature of his disease, and so fully understood the liabilities to which it exposed him, that he accustomed himself to the contemplation of death, and rose above all fear of it. When his absence from home longer than was anticipated was the occasion of solicitude, and this fact was made known to him, he replied, "Don't worry about me, for I think I have a Saviour in whom I can trust, and I am not afraid to die"; and again he said, "If at any time I should go away from home and never come back, or should be brought back dead, think that I am better off,—yes, mother, think that I am a great deal better off."

It was Sabbath eve; he kissed his sister, and bade her "good night," spoke parting words to his parents, and with elastic step went to his room. After his customary season of devotion he lay down to rest, and while in unconscious sleep he awoke to the unceasing consciousness of heavenly joy. O, the force of Job's declaration, "Thou shalt seek me in the morning, but I shall not be"!

In view of his rare qualifications for usefulness, his opportunities to acquire knowledge, and his disposition to consecrate all upon the altar of God, the opening fields for Christian work, and his sudden departure, blind unbelief asks, "Why is this waste?" But faith gives the cheering assurance that no natural endowment or degree of culture, accompanied with the grace of God, is ever lost.

LITERARY REVIEW.

THE AMERICAN ALMANAC seemed to die of editorial laziness; then Childs, of Philadelphia, began a National Almanac, which had a short but useful and honorable life of two years. Four years have since passed, and now O. D. Case & Co., of Hartford, Conn., enter the field and give to the public the initial volume of "The American Year-Book,"* exceedingly well edited, well printed, and well made. It is one of the most thorough of its kind within our knowledge. Its eight hundred and twenty-four pages are filled with carefully collected and well-arranged statistics and records appropriately grouped. Thus, Part I. is occupied with astronomical information; Part II. comprises the statistics of the United States, with such facts and records as, in the good judgment of the editor, will be useful to the intelligent citizen, the student, the author, and, emphatically, the politicians, whom, by compliment, we sometimes call statesmen; Part III. gives statistics of "Foreign States of the World" (a singular application of the word "states"); Part IV. presents the religious statistics of the world; Part V. consists of miscellaneous essays on such topics as "Progress of Agriculture," "Currency and Finance," "Literature," etc.; Part VI. gives Presidential Election Returns, Obituaries, and records of important events. The book is an honor to its editor, to its publishers, and to the country. We have seen very warm praise of it in English papers, and it is but little to say that it is, or should be, indispensable to every reading person. The labor involved in such a work is enormous, and we speak from some experience; and for an "initial volume," the editor has been wonderfully successful. We presume the succeeding volume will be improved somewhat, but we are so thankful for this, the only book of the kind to be had, that we have no criticisms to offer,—nothing but praise. The publishers in our larger cities must look to their laurels, for if any book deserves a "metropolitan" reputation this does, and we hope it will have as wide a circulation as its genuine merits demand.

THE ANNUAL CYCLOPEDIA for 1868,† the eighth of the series, is a compendium of valuable information, like its predecessors. Its title-page concisely tells its contents. (See foot-note.) It is well adapted to the uses for which it is designed, and covers the history of the year with considerable thoroughness, and

* The American Year-Book and National Register for 1869. Astronomical, Historical, Political, Financial, Commercial, Educational, and Religious. A General View of the United States, including every Department of the National and State Governments, together with a Brief Account of Foreign States. Embracing Educational, Religious, and Industrial Statistics; Facts relating to Public Institutions and Societies; Miscellaneous Essays; Important Events; Obituaries, etc. Edited by DAVID N. CAMP. Vol. I. Hartford: O. D. Case & Co. 1869. 8vo. pp. 824. \$3.50.

† The American Annual Cyclopædia and Register of Important Events of the Year 1868. Embracing Political, Civil, Military, and Social Affairs; Public Documents; Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture, and Mechanical Industry. Volume VIII. New York: D. Appleton & Co. 1869. 8vo. pp. 796. \$3.50.

with praiseworthy candor. It is wellnigh impossible for a narrator to keep his own opinions out of sight and out of mind; the temptation is strong to express convictions and inclinations; but just so far as this is done, whether intentionally or accidentally, is the value of a "Register of Important Events," such as this Annual claims to be, diminished. In these days men want facts rather than opinions; these latter they prefer to form for themselves. The compiler has proved himself so good an annalist that he never obtrudes himself upon his readers. Probably each user of this book will think too much space given to some topics, too little to others, but let it be borne in mind that it is no easy thing to put into one volume the twelve months' history of the world. "*Hoc opus hic labor est*," and the editor of the Annual has done his "*opus*" and his "*labor*" well.

The "restoration" process in our national history is well narrated, and this portion of the book is invaluable for reference or for study, while the facts in the material, scientific, literary, and religious progress of the world are carefully condensed and well arranged. The editor has the good sense to take his statistics of Congregationalism from our Quarterly, and the honesty to give credit. The history of the different denominations in this country, and the account of their conventions, branches, membership, etc., etc., are, in general, given from official sources. One praiseworthy feature is the printing *entire* of all important official documents, the only true way to prevent mistakes in interpretation. Portraits of Vice-President Colfax, General Prim, and William E. Gladstone embellish the book. All who own Appleton's Cyclopædia and the Annuals will, of course, purchase this new volume; those who do not can here find a profitable investment for a small amount of money. It is not easy to see how an editor, or a literary man, can "keep house" without them. (H. A. Brown & Co., 3 School Street, New England agents.)

THERE are many attractive books with which we are not entirely pleased. The author of "Adventures in the Wilderness" * has unusual powers of description, has genius, a keen sense of the ludicrous, and, if relating simple, unadorned facts, would make them interesting. But in the narrative before us, if fiction does not prevail over fact, there is evidently very general exaggeration and extravagance, — a purpose to write what would be read, whether real or imaginary. In what purports to be a guide-book to and through an unfamiliar but important region, it is but simply just that the reader's confidence should be secured at every step. In perusing the "Running of the Rapids," "The Ball," "Crossing the Carry," "A Ride with a Mad Horse in a Freight-Car," as well as a number of other chapters, we are frank to say our credulity is inadequate to the scenes described, and our judgment and conscience cannot but condemn the extreme statements, to say nothing of the profane and other more than doubtful expressions with which the book more or less abounds. Our honest conviction is that ministers of the gospel can be better employed than in writing novels, or "adventures" not less fictitious. If their books are not *religious*, they should not be *irreligious*. It is scarcely possible for them to increase their usefulness by such productions, popular though they may be.

* *Adventures in the Wilderness*; or, *Camp Life in the Adirondacks*. By WILLIAM H. H. MURRAY. Boston: Fields, Osgood, & Co. 1869. pp. 236. \$1.50.

J. B. FORD & Co., publishers of the weekly series of Reverend Henry Ward Beecher's Sermons,* have issued their first volume containing twenty-seven sermons, with the accompanying prayers, and reaching from September, 1868, to March, 1869. It is a beautiful book, with a striking portrait of Mr. Beecher for the frontispiece. The same general remarks will apply to this collection that we made in our notice of the handsome two-volume edition published by Harper and Brothers (January, 1869). We have learned to prize the weekly issue by J. B. F. & Co., and the bound volumes as they shall appear will make valuable additions to our best religious literature. (H. A. Brown & Co., No. 3 School Street, agents.)

PAPAL literature, of the anti-Masonic kind, is strongly reinforced by a translation of Segur's "The Freemasons. What they are — What they do — What they are aiming at."† The book bears the sanction "Imprimatur. Joannes Josephus, Episcopus Boston," and may therefore be relied upon as accurate and safe. Indeed, when one finds that the American preface was dated on the "Feast of the Angel Guardians," his confidence may be implicit.

The work is a truly valuable addition to the works of its class. Although the Freemasonry it describes is European, and the American editor suggests that it may need qualifications here, yet as M. Segur insists that Masonry is everywhere the same, the whole may doubtless be accepted.

We find, from this work, that Freemasonry, in its present form, originated about the year 1300. When the Knights-Templars received from Pope Clement V. and Phillipe-le-Bel the punishment due to their "infamous" and "sacrilegious practices," a remnant escaped the fagots, to whose blaze had been consigned all whom the Pope and King had been able to lay hands upon, and fled to Scotland. They there allied themselves with corporations of Masons, swore undying hatred to "Popes and Kings," and by and by, "with the help of Protestantism," spread all over Europe; and now, by this writer's figures, they number eight millions of members.

The strength of this vast number M. Segur finds to be fearful by its peculiar organization. Its members are sworn to unqualified obedience; and, although "the King of Hanover, the King of Sweden, the Grand Duke of Hesse-Darmstadt, Prince Frederic of the Netherlands, the Grand Duke of Hesse, and the King of Prussia" are Grand Masters, yet supreme and despotic power is vested in an obscure individual, "a mysterious and terrible chief," "a diabolical man more powerful than any king in the world." Who the present ruler is M. Segur has not been able to ascertain; but in the last century it was a German named Wieshaupt.

Its great object is the "overthrow of the Catholic Church." It is aiming at

* The Sermons of Henry Ward Beecher, in Plymouth Church, Brooklyn. From Verbatim Reports by T. J. ELLINWOOD. "Plymouth Pulpit," First Series. September, 1868, to March, 1869. New York: J. B. Ford & Co. 1869. 8vo. pp. 438. \$2.50.

† The Freemasons. What they are — What they do — What they are aiming at. From the French of M^{re}. SEGUR. Boston: Published by Patrick Donahoe. 1869. 18mo. pp. 136. 25 cents.

"the destruction of the Catholic religion in Italy, Germany, Austria, Belgium, Spain, Portugal, Mexico." Its motto is "Liberty, Equality, Fraternity," and its climax of evil, in M. Segur's opinion, that it demands "the independence of the conscience." Although it uses the name of God, and in some degrees acknowledges Christ, yet in these higher (he says there are a thousand degrees) God's existence is denied. Their teaching is that Jesus was justly punished for his crimes; that a being named Adoniram is to be honored as the descendant of Lucifer and Eve; that God was jealous of Lucifer and persecuted him; and that Masons are to carry on perpetual war in behalf of Lucifer, "against God, Adam, Abel, Solomon, against Jesus, and the inferior race of Adam's children, personified by the Priests and the Kings." The murder of Jacques De Molay, the great Templar, is to be avenged on all popes and kings. This rallying-cry is, "War on God, on His Christ, and on His Church." In 1848 the adepts "met to celebrate the 'Mass of the Devil.'" He does not insist that Lafayette, Louis Philippe, Lord Palmerston, and Count Cavour, whom he mentions as Masons, assisted at this Mass; but "nearly all the coryphæi of contemporary impiety — Mazzini, Garibaldi, Kossuth — are Freemasons." To the Masons M. Segur attributes the French Revolution, the overthrow of Charles X. in 1830, and the uprisings of 1848.

Of course, the Catholic Church puts Masonry under the ban. The author recounts the various bulls which have left the Vatican against Masonry, from 1738 to 1865. Every Freemason is, by his membership, excommunicate; is debarred from the sacraments, and forfeits his right to Christian burial.

M. Segur gives very interesting descriptions of the various secret ceremonies of this institution, with the several obligations. But as he does not give his authority we are unable to judge of their authenticity.

The remedy is very simple: "First of all, let us obey in *all things* the head of the Holy Church, our Holy Father, the Pope, Vicar of Jesus Christ, Pastor and Infallible Teacher of all Christians. Surely, to obey the Pope, let us obey our Bishop, our Parish Priest, our Confessor. When we obey them, we obey not men, but God himself."

This remedy is very simple. It does not, however, seem to have been efficacious thus far, even in Catholic countries. Still less does this method seem likely to secure the result here. But we agree with the closing appeal in the book: "Would it not be a good work to make this small treatise known all around, and to spread it as much as possible?" The information it gives cannot fail to interest those who are discussing this subject; and as it is so evidently authentic, must prove useful.

No war correspondent surpassed "Carleton" in faithfulness, comprehensiveness, accuracy, and freshness. He had eyes, and used them; conscience, and obeyed it. He never romanced nor falsified. We judge, from careful reading, that he has carried the same characteristics into his "New Way Round the World."* Through England, France, the Mediterranean, Egypt, India, China, Japan, the

* Our New Way Round the World. By CHARLES CARLETON COFFIN. Fully Illustrated. Boston: Fields, Osgood, & Co. 1869. 8vo. pp. 524. \$3.50.

Pacific, and home across the Continent, is the "New Way." Of the familiar countries, he says just enough to make the connections; to the Suez Canal, India, China, and Japan he wisely devotes most of his work. He carefully observes the little things we want to know, and generalizes only from facts. He is entertaining and instructive. He writes as a Christian, but without any obtrusiveness of that fact. Christian missions are observed from the stand-point of a sensible traveller, warped neither by official conviction nor dislike to religion. He has the faculty of seizing the important features of the several countries, and grouping minor things around them. He is always sensible, but never dull. The result is a very valuable book.

THE Presbyterian Publication Committee send us "The Tennessean in Persia and Koordistan,"*—the life of Samuel Audley Rhea. It is the life of a noble missionary, whose words many of our readers will remember; very rich in details of missionary work, written by an appreciative and experienced biographer, and a volume of great interest. The volume is well illustrated. It belongs to the missionary library, which is now rapidly increasing, and which should be in every church. It is worth innumerable essays in arousing a missionary spirit and instructing in missionary operations.

"THE GATES WIDE OPEN"† is a reprint of a work published ten years ago under the title of "Future Life; or, Scenes in Another World." By the reissue of it, under this new title, the author hopes to avail himself of the special interest excited by "The Gates Ajar." The two books are very unlike. The Gates Ajar has its plot on earth; the Gates Wide Open attempts to portray scenes in heaven. The latter work is free from many of the objectionable features of the former. It gives no forbidding aspect to the ministry. It affords no aid to those who would make deacons odious. It does not favor spiritualism. It does not make the first joy of heaven consist in seeing "Roy," but rather in seeing the Saviour. A careful perusal will give the reader a more favorable impression than the hasty glance too often given to books of this character. If it has less of genius than is displayed by the author of "The Gates Ajar," in the wake of whose popularity it is finding public favor, it shows more thought and more careful study and a wider reach. It is a poem written in prose, a portrayal of "the possible scenes of a future life," well written, evincing literary taste, long-winged imagination, and an evangelical spirit.

MINISTERS and Theological Students will be especially interested in a work‡ recently issued by Professor Hoppin, of New Haven. It is in substance, we pre-

* The Tennessean in Persia and Koordistan. Being Scenes and Incidents in the Life of Samuel Audley Rhea. By REV. DWIGHT W. MARSH, for ten years Missionary in Mosul. Philadelphia: Presbyterian Publication Committee. 12mo. pp. 381. \$1.75.

† The Gates Wide Open; or, Scenes in Another World. By GEORGE WOOD, author of "Peter Schlemihl in America," "Modern Pilgrims," etc. Boston: Lee and Shepard, 149 Washington Street. 1869. 12mo. pp. 354. \$1.50.

‡ The Office and Work of the Christian Ministry. By JAMES M. HOPPIN, Professor of Homiletics and Pastoral Theology in Yale College. New York: Sheldon and Company, 498 and 500 Broadway. 1869. 8vo. pp. 620. \$3.50.

sume, his course of lectures on Homiletics and Pastoral Theology, and is designed as a text-book for those who are preparing for the gospel ministry. We think that the author has done well to publish his lectures while he is in the strength of his manhood, and while his active participation in public affairs will augment the influence of his book by combining with it the interest which is felt in himself personally. Professor Shedd, we believe, was the first to set this example. Had our other theologians done the same, one at least would have been prevented from marring the work of his life by making a revision of his lectures when he was too old for so responsible a task, and the publishers of the works of others would not have been left to learn that the works, as well as the authors of them, were dead.

Professor Hoppin's reputation for scholarship and for delicacy of taste is abundantly sustained in this new book. His theological statements are made with precision, and are, usually, such as will be generally accepted. We find, however, on the second page of the introduction, the declaration that "God could have converted the world by a pure act of power." "Converted" must be used here in the restricted sense in which "regenerated" is often used, and the inquiry is suggested whether our author regards regeneration as a physical change, or a change in the constitution of the soul? If not, how can it be predicated to be the possible result of "*a pure act of power?*"

The section on the "History of Preaching" is as full as could be demanded in such a work, and is admirable as a literary production. Of course different persons will vary in their estimates of individual preachers. Our English friends will be surprised to see Binney and Dr. Cumming named in the same category, with no distinct recognition of the pre-eminent and commanding power of the former. American readers will be quite as much surprised not to find among the list of eminent preachers the name of Dr. Taylor; for how much soever they may differ as to his philosophical speculations, all will acknowledge his pulpit power. In an unmistakable description of a popular pulpit and platform orator of our own country, and of the present day, our author, without the mention of his name, speaks of him as belonging to "a family of theological princes." We cannot but think that in whatever sense the different members of that family may be regarded as "princes," comparatively few would concede to them "*theological*" sway. Waiving minor differences, we commend this treatise as evincing extensive learning, high culture, and a genuine Christian spirit.

That portion of the work which has reference to "The Pastoral Office" is worthy of special attention as characterized by common sense, and as the fruit of experience in one who was himself pre-eminent as a pastor.

A LEADING Papist of the thirteenth and Protestant of the sixteenth century are brought before us by a competent and master hand in such detail as to give us the leading events in their very different but most important spheres, and yet in such brevity as not to weary.* They were chosen not so much for their distinguished abilities or exalted positions, as for their conceded piety. True, "Great Christians" are not always great men. But when divine grace triumphs over sin in those whose mental powers are strong, whose opportunities are great, whose

* Great Christians of France, Saint Louis and Calvin. By M. Guizot, Member of the Institute of France. Philadelphia: J. B. Lippincott & Co. 12mo. pp. 362. \$ 2.00.

circumstances are propitious for the highest developments and the widest influence, the phrase "Great Christians" is not inapposite. Saint Louis lived in a less enlightened age than our own, but left a wonderful record. His character is instructive. Though in many things mistaken and wrong, rather in head than in heart, it is to be hoped, he seemed more the real Christian than many who may have a truer doctrinal theory.

The writer points out what he considers the weak points in the views and deeds of Calvin, and, in the main, very fairly analyzes his character. He is shown to be, as he really was, a commanding figure among the great lights of his day; a man of firm principles, earnest, fearless, devout; caring little for the world's caresses or curses, but fearing God, and always zealous for the truth. The part he acted in the trial and condemnation of Servetus is faithfully narrated. It is often and wrongfully charged that "Calvin burned Servetus." The latter confessed himself a pantheist of the boldest sort. "I do not doubt," he says, "that this bench, and this table, and everything that we see, is essentially God." And when it was suggested that this would make the Devil a manifestation of God, he laughed, and answered boldly: "Do you doubt it? As for me, I hold it to be a fundamental maxim, that all things are a part and portion of God, and that the collective universe is itself the Deity." The council was both shocked and embarrassed. By their own laws he must be condemned, and burning was the penalty. Calvin and all the clergy did their best to secure a mitigation of punishment, but were unsuccessful, while they all declared that the condemnation was just. Beza, Farel, Melancthon, and others agreed fully with Calvin in this result. This book is one that we can heartily commend.

PROFESSOR HAVEN has given to the public, in volume form,* eleven treatises on Philosophy and Theology, seven of which had previously appeared in the *Bibliotheca Sacra*, and one in the *New-Englander*. Many a student who does not possess the back numbers of these periodicals will be glad to secure this collection of valuable contributions to philosophical and theological science. Professor Haven's style is clear, methodical, compact, and scholarly, and his opinions commend themselves to the common sense of men. His treatise, entitled "*Mill versus Hamilton*," is of special interest at the present time. His representation of the influence and authority of Mr. Mill in Great Britain is not explained or justified by his description of his qualities as a man, or of his theories as a philosopher. It would have added to the interest of the treatise had the author given some satisfactory explanation of Mr. Mill's real power. The volume closes with a "Note Supplementary," in which the Professor notices recent strictures on his moral philosophy, by Dr. Hopkins, and gives back some damaging blows.

UNDER an unassuming title, without preface or introduction except a very modest "advertisement," Rev. Charles Wadsworth, of San Francisco, "at the request of personal friends," has given for publication a volume of twenty sermons.†

* Studies in Philosophy and Theology. By JOSEPH HAVEN, D. D., Professor in Chicago Theological Seminary. Andover: Warren F. Draper. 1869.

† Sermons. By CHARLES WADSWORTH, Minister of Calvary Church, San Francisco. New York and San Francisco: A. Roman and Company. 1869.

They are practical in their themes and exuberant in their style, and exhibit the vivid imagination of their author as the source of his power. We would commend to the consideration of our own denomination a sentiment which he expresses thus: "That Christian benevolence which neglects religion at home for the sake of carrying it abroad is at best but a locomotive, and not an enlarged benevolence."

WE are indebted to A. E. Silliman for a translation from the French of Fénelon's Conversations with M. de Ramsai on the Truth of Religion, with his Letters on The Immortality of the Soul and The Freedom of the Will. The "Conversations" are given by Chevalier DE RAMSAI, and are contained in an introduction to a beautiful edition of Fénelon, lately published at Paris. The translation is elegant, and is presented in a royal octavo pamphlet, beautifully printed and elegantly bound. In the Preface the translator gives from literary sources a sketch of the *dramatis personæ*, first of Fénelon, then of Andrew Michael Ramsai. The pamphlet affords abundant illustration of the intellectual power and lovely spirit of Fénelon, and critical examinations of questions "as deeply interesting now as they were thousands of years ago."

PATRICK DONAHOE, the Catholic publisher of this city, has sent us "Short and Familiar Answers to the most Common Objections urged against Religion," and "Plain Talk about the Protestantism of to-day," translated from the French. It is proof of the power of the press and of the educational influences of the present day, that even the Romish Church feels compelled to enter the public arena with its books and tracts defending its system of faith, and attacking the religion of Protestants. These volumes are well suited to confirm ignorant Romanists in their prejudices, but we do not see how they can influence intelligent Protestants.

ROMAN CATHOLIC literature furnishes some excellent books. We have been interested in reading Veith's "Instruments of the Passion of Our Lord Jesus Christ."* There are portions of it from which we should differ, such as the invoked protection of Mary, and some other especially Romish beliefs; put these aside, and the discriminating mind can do its own sifting. There is in the book a great deal of good; a fervent piety is certainly to be traced through the whole, and some of the thoughts are in themselves beautiful, and beautifully expressed. The volume is elegantly printed, although the black edge is hardly to our taste.

ECCLESIASTICAL LAW IN THE STATE OF NEW YORK,† by Murray Hoffman, is one of those very practical books of which we have had too few, and whose value is not easily over-estimated. Oftentimes the questions connected with the incorporation of religious societies are very perplexing, and productive of evil results in many ways, and they are also influenced by the ecclesiastical system of the church or body in connection with which they arise. In the volume under notice the opening chapters are mainly historical, giving sketches of the churches

* The Instruments of the Passion of Our Lord Jesus Christ. Translated from the German of Rev. Dr. Emmanuel Veith, Preacher of St. Stephen's Cathedral, Vienna. By Rev. THEODORE NOETHEN, Pastor of the Church of the Holy Cross, Albany, N. Y. Boston: Patrick Donahoe. 1869. 12mo. pp. 292. \$2.00.

† Ecclesiastical Law in the State of New York. By MURRAY HOFFMAN. New York: Pott and Amery. 1868. 8vo. pp. 346. \$3.25.

which were of any importance in the New York Colony before the Revolution. The succinct accounts of the Church of England in that Colony, and of the charters to the churches, are valuable, as also the chapter on the Constitution of 1777, etc. A chapter each is given to the different religious denominations, following which are chapters devoted to legal questions bearing upon all kinds of ecclesiastical matters. In the appendix is a very interesting document pertaining to Trinity Church (New York), and also numerous forms for the transaction of church and parish matters. Mr. Hoffman has well done for New York what Mr. Buck has so well done for this State ("Massachusetts Ecclesiastical Law, by Edward Buck"), and every clergyman would find it for his interest and profit to own both volumes. It is a comfort to say that each has a good index.

LADY MONTAGUE wrote capital Letters* (in the main), breathing the very air of the times in which she lived, and giving an insight into manners and customs, and the public and private lives of individuals high in literary and social position. They are full of gossip (of course?) but also have a certain kind of historical value, representing, as they do, a time when English history was in a transition state. She was acquainted with many eminent people in many lands, and she writes of them in a pleasant manner. She travelled much, and to her courage the world is indebted for the introduction of "inoculation" into Christendom from a "heathen" country. She experimented upon her own family, amid the curses of her contemporaries, but at last men of science bowed at her feet. In Litchfield Cathedral the great fact is recorded on a cenotaph erected to her memory. The chief defect in her Letters is the utter absence of any religious sentiment; here her mind seems to have been a blank, for certainly in the very great freedom of her correspondence on all subjects, she would have betrayed her true sentiments. Irreligion is a defect, a sin, for which nothing will compensate. With this drawback, the volume may be read with pleasure and some profit.

MADAME DE SÉVIGNÉ'S Letters† make a good companion volume to the book just noticed. She was one of the bright lights of the reign of Louis XIV. of France, and her letters give graphic pictures of court life in that heartless time of "fuss and feathers." The court was all in all, the people of no account save to be used or abused (which then meant the same thing) for the pleasure of the rulers. But we hope there never will be occasion for a second series of similar letters. French life in the days of the Great Louis may well be read as a warning, but familiarity with it, even as mere history, is scarcely profitable. These two volumes are well edited by Mrs. Sarah J. Hale, and published in an attractive style.

THE HARPERS furnish a reprint of the fourth English edition of the History of the Crimean War.‡ The work consists of two volumes, pp. 702, 632, well sup-

* The Letters of Lady Mary Wortley Montague. Edited by Mrs. HALE. Boston: Roberts Brothers. 1869. 12mo. pp. 408. \$2.00.

† The Letters of Madame de Sévigné to her Daughter and Friends. Edited by Mrs. HALE. Boston: Roberts Brothers. 1869. 12mo. pp. 438. \$2.00.

‡ The Invasion of the Crimea; its Origin, and an Account of its Progress down to the Death of Raglan. By ALEXANDER WILLIAM KINGLAKE. New York: Harper and Brothers, Franklin Square. 1868.

plied with maps and plans. It has been the subject of much criticism in England. The author expresses the opinion that "the works of the commentators must be many times greater in bulk than the original work." Seeming to feel that he could apply to himself the phrase, *quorum magna pars fui*, he writes confidently, not to say authoritatively, and is personally confirmed in the general correctness of his statements, notwithstanding the attacks from the public press with which his work has been favored.

JOHN NEAL has written a unique book,* garrulous, egotistic, intensely personal in its details, and yet to be read with keen zest and much profit. He certainly has led a life more than "somewhat busy," has seen much of the world, has come in contact with many men of position and influence, has mingled much in public affairs, and of men and their motives, of subjects and their bearings, he expresses his opinions without reserve. He is always entertaining even when giving vent to his strong likes and dislikes, and he weaves into his sketches many interesting anecdotes and facts which go far toward illustrating men and events. He seems to have boxed the religious compass, and at last to have settled down into a belief in the doctrines called Orthodox; his processes of thought on "free agency" are very curious. It is impossible to give an analysis of the book, as each chapter is full of detail, and the whole book is *sui generis*, and while we are loath to agree with all his statements, and regret that, oftentimes, he allows his prejudices to warp his judgment, we are heartily glad he has written his "Recollections." All through his book he is on excellent terms with himself, and his theory is that he, like the king, "can do no wrong"; and when he attacks Neal Dow and John Stuart Mill, and others, we feel that he carries his personalities too far, and even supposing all his assertions to be true, he should have borne in mind that "the truth is not to be told at all times." The publishers have issued the book in that style of typographical beauty always characteristic of whatever bears their imprint.

SABBATH SONGS for *Children's Worship* † has more merit, and fewer defects, than any book of the kind within our knowledge. Its poetry is evangelical in sentiment, pure in style, free from the puerilities so disgracefully common in many of the books now in use in our Sabbath schools, and yet well adapted to general use. The music is chiefly new, and a practical trial of every tune enables us to say that they are of a character to secure the approbation of good musical critics, and at the same time so popular in style as to be caught easily by the children. It is a decided relief to miss the angel worship with which Sabbath-school singing-books have hitherto been burdened, and to find sound sentiment on every page. We have long felt that between the music of the school-room and that of the church there has been too wide a gulf; that it is nonsense to com-

* *Wandering Recollections of a Somewhat Busy Life. An Autobiography.* By JOHN NEAL. 12mo. pp. 431. \$2.00.

† *Sabbath Songs for Children's Worship. A New Book of Hymns and Tunes for Sabbath Schools.* By LEONARD MARSHALL, Director of Music at the Tremont Temple Church, Boston. Assisted by J. C. PROCTOR and SAMUEL BURNHAM. With Suggestive Exercises for Sabbath-School Concerts. Boston: Lee and Shepard. pp. 176. Price, per hundred, paper, 30 cents; boards, 35 cents.

pel children to sing words and tunes that adults would be ashamed of; that there has been a foolish attempt to *come down* to children instead of, as should be the case, endeavoring to elevate the taste. The editors of this book have done their work well, and have furnished words and music that all can sing and enjoy. A large number of the more familiar hymns and tunes, such as should not be omitted from any book, are so printed as to occupy but little space. Appended to the volume are several "Suggestive Exercises" for Sabbath-school concerts which will be found very well adapted for practical use; these, we are told, are from a work now in press, by the same publishers, which superintendents will gladly welcome. "Sabbath Songs" is admirably printed, and if its sale is measured by its merits, neither authors nor publishers will have reason to complain.

We have space for only a brief reference to a book just issued, bearing upon some of the important questions now under discussion in the religious and thinking world. "Credo"*, is a volume in what may perhaps be termed the "Ecce Homo" series, and deals with the supernatural. Its author is not announced, but it is evident that he is a clear thinker and close reasoner. He discusses, first, the Supernatural Book, next, Supernatural Beings, third, Supernatural Life, and lastly, Supernatural Destiny, and under these heads he vindicates the Bible, and what we call evangelical doctrines, in a manner not easy to refute. He is not afraid to meet the scepticisms of the day, and has a forceful and original method of setting forth his positions; but we do not care to speak further of the book until after a more thorough reading.

CHARLES SCRIBNER & Co., of New York, are publishing an "Illustrated Library of Wonders"† which merits a wide circulation. The three volumes before us treat of "Thunder and Lightning," "Wonders of Optics," and "Wonders of Heat"; they are well illustrated, and written in a style to please the popular taste, and impart instruction in an attractive manner. We wish that a competent editor had incorporated into these books the results of what properly may be called American science; as it is, there are some omissions which are hardly excusable in books intended for circulation in the United States. Our own students in the sciences have done many creditable things which should have been duly noticed.

[THE length of two or three of the articles in this number, and an unexpected delay in their preparation, compel us to defer until October several book notices now waiting insertion. But Max Müller's "Chips from a German Workshop," Bushnell's "Woman Suffrage," President Woolsey on "Divorce," and some other important books on our table, unlike many recent publications, have vitality enough to enable them to live another three months.]

* Credo. Boston: Lee and Shepard. 1869. 12mo. pp. 444. \$1.50.

† Illustrated Library of Wonders. 12mo. New York: Charles Scribner & Co. Each vol. \$1.25.

CONGREGATIONAL QUARTERLY RECORD.—1869.

CHURCHES FORMED.

1869.

ANGOLA, Ind., May 20, 9 members.
 AU SAUBLE, Mich., May 16, 9 members.
 ATLANTIC, Io., April 11, 8 members.
 BUTLER CO., Nebraska, 1st Cong. Ch., April 28, 12 members.
 CAPE ELIZABETH, Me., March 21, 35 members.
 CHEYENNE, Wyoming Territory, June 13, 13 members.
 CHICAGO, Ill., May 8, 12th Cong. Ch., 15 members.
 DELTA, O., May 14, 19 members.
 ELKHART, Ind., April 9, 10 members.
 FERUS, Ontario, May 28 members.
 GOLDEN PRAIRIE, Io., March 28, 10 members.
 HALIFAX, N. S., March 17, 26 members.
 INDIANAPOLIS, Ind., May 23, Mayflower Ch., 12 members.
 JEFFERSON, Texas. Cumberland Ch. has voted to become Congregational, 150 members.
 KALAMAZOO, Mich., May 25, Plymouth Ch., 39 members.
 LAGRANGE, Mo., March 28, 29 members.
 LYNN, Mass., May 6, 70 members.
 MILFORD, Neb., April 18, 12 members.
 MONROE CO., Neb., April 30, 1st Cong. Ch., 9 members.
 OGDEN, Io., April 4, 18 members.
 OSBORNE, Wis., June 9, 11 members.
 OZARK, Mo., Jan. 9, 11 members.
 PETERSBURG, Cherokee Co., Kansas, April 11, 8 members.
 PROVIDENCE, R. I., June 2.
 RIO VISTA, Cal., May 30, 18 members.
 SENECA FALLS, N. Y., 1st Cong. Ch., formerly Methodist, over 100 members.
 SPRINGFIELD, Mo., Feb. 13, 11 members.
 ST. LOUIS, Mo., March 15, Mayflower Ch., 61 members.

MINISTERS ORDAINED.

1869.

BINGHAM, E. B., in Atlanta, Ga., March 27, to the work of the Ministry.
 BUTCHER, WILLIAM R., to the work of the Ministry, June 15. Sermon by Rev. Wm. Salter, D. D., of Burlington, Io. Ordaining Prayer by Rev. Edward Beecher, D. D., of Galesburg, I.
 CHURCHILL, JOHN W., Professor of Elocution in Andover Theological Seminary, to the work of the Ministry, in Nashua, N. H., April 30. Sermon by Prof. Edwards A. Park, D. D., of Andover. Ordaining Prayer by Rev. Pliny B. Day, D. D., of Hollis, N. H.
 COLBURN, H. H., in Roxbury, N. H., to the work of the Ministry. Sermon by Rev. John M. Stowe, of Sullivan, N. H.
 CROSWELL, M. S., over the 1st Ch., Emporia, Kan., April 21. Sermon by Rev. Richard Cordley, of Lawrence, Kan. Ordaining Prayer by Rev. James D. Liggett, of Leavenworth, Kan.
 DAVIS, JEROME D., to the work of the Ministry in Dundee, Ill., June 1. Sermon by Rev. Edward P. Goodwin, Chicago, Ill. Ordaining Prayer by Rev. Nathaniel C. Clark, of Elgin, Ill.

HAZELWOOD, W., to the work of the Ministry in Slatersville, R. I., May 5. Sermon by Rev. Albert H. Plumb, of Chelsea, Mass. Ordaining Prayer by Rev. Constantine Blodgett, D. D., Pawtucket, R. I.
 HILL, DEXTER D., in Dundee, Ill. Sermon by Rev. Joseph Haven, D. D., Chicago, Ill. Ordaining Prayer by Rev. Nathaniel C. Clark, of Elgin, Ill.
 HINDLEY, J. J., over the Ch. in Southwold, Ontario, May 12.
 HURON, JOHN H., to the work of the Ministry in Brockbridge, Mo., April 1. Sermon by Rev. Edwin B. Turner, of Hannibal.
 INGHAM, SAMUEL, to the work of the Ministry in Hartford, Conn., to labor at Andover, Conn. Sermon by Rev. Edwin P. Parker, Hartford, Conn.
 JONES, CLINTON M., to the work of the Ministry in North Madison, Conn., May 5. Sermon by Rev. Daniel W. Havens, East Haven, Conn. Ordaining Prayer by Rev. James A. Gallup, Madison, Conn.
 MCCHESENEY, JAMES H., to the work of the Ministry in Westfield, Wis., June 2, by the Lemonweir Convention. Sermon by Rev. Warren Cochran, of Reedsburg, Wis. Ordaining Prayer by Rev. Joseph M. Hayes, of Big Springs, Wis.
 MCCOLLOM, J. C., over the Ch. in Cambridgeport, Vt., March 23. Sermon by Rev. Alfred Stevens, of Westminster.
 McDUFFIE, S. V., to the work of the Ministry in Crawfordville, Io., May 12.
 ROGERS, ENOCH E., to the work of the Ministry in Orange, Conn. Sermon by Rev. Oliver E. Daggett, D. D., Ordaining Prayer by Rev. Leonard Bacon, D. D., New Haven, Conn.
 SEAVER, W. R., over the Ch. in Smyrna, Mich., March 31. Sermon by Rev. Benjamin Parsons, of Ionia. Ordaining Prayer by Rev. James L. Patton, of Greenville.
 TOWLE, CHARLES A., in Sandwich, Ill., May 29. Sermon by Rev. Edward P. Goodwin. Ordaining Prayer by Rev. Nathaniel C. Clark, Elgin, Ill.
 TUNNELL, R. M., in Wabaussee, Kan., June 9. Sermon by Rev. M. S. Croswell.
 WARD, JOSEPH, over the 1st Cong. Ch. in Yankton, Dacotah Territory. Sermon by Rev. John H. Morley, of Magnolia, Iowa. Ordaining Prayer by Rev. Marshall Tingley, of Sioux City, Iowa.
 WARD, W. P., over the Ch. in Gretna, La. Sermon by Rev. Joseph W. Healey, of New Orleans.
 WHITNEY, H. M., in Geneva, Ill., May 12. Sermon by Rev. Joseph Haven, D. D., of Chicago, Ill.

MINISTERS INSTALLED.

1869.

BARTLETT, Rev. WILLIAM A., over the Plymouth Ch., Chicago, Ill., April 22. Sermon by Rev. Charles B. Holmer, of Chicago. Installing Prayer by Rev. Wm. W. Patton, D. D., of Chicago.
 BOYD, Rev. PLINY S., over the Ch. in Ridgefield, Conn., May 11.
 BRYANT, Rev. ALBERT, over the Ch. in South

Malden, Mass., March 25. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. Lucius R. Eastman, Jr., of Somerville, Mass.

CHILDS, Rev. ALEXANDER C., over the Ch. in W. Charleston, Vt., May 19.

DAVIS, Rev. T. E., in Unionville, Conn., May 12. Sermon by Rev. Edwin P. Parker, of Hartford, Conn. Installing prayer by Rev. William L. Gage, of Hartford.

FOSTER, Rev. DAVIS, over the North Ch., Winchendon, Mass., May 19. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. Abijah P. Marvin, of Winchendon.

FOX, Rev. DANIEL W., over the Ch. in So. Royalton, Vt., Apr. 1. Sermon by Rev. Nathaniel Mighill, of Brattleboro'. Installing Prayer by Rev. James Caldwell, of Royalton.

FRANCIS, Rev. C. W., over the 1st Cong. Ch., in Atlanta, Ga., March 30.

GLEASON, Rev. GEORGE L., over the Ch. in Manchester, Mass., Apr. 14. Sermon by Prof. Edwards A. Park, D. D., of Andover Seminary. Installing Prayer by Rev. Orpheus T. Lanphier of Beverly.

HUBBELL, Rev. JAMES W., over the College St. Ch., New Haven, Conn., June 10.

HUBBELL, Rev. STEPHEN, over the Ch. in Long Ridge, Conn., June 1. Sermon by Rev. Benjamin J. Relyea, Westport, Conn. Installing Prayer by Rev. Henry B. Elliot.

LYMAN, Rev. GEORGE, over the Cong. Ch., South Amherst, Mass., May 5. Sermon by Prof. Julius H. Seelye, Amherst College.

NOBLE, Rev. T. K., over the University Heights Ch., Cleveland, Ohio. Sermon by Prof. John Morgan, of Oberlin, Ohio.

PALMER, Rev. EDWIN B., over the 3d Cong. Ch., Chicopee, Mass., June 10. Sermon by Rev. Samuel G. Buckingham, D. D., of Springfield.

PHIPPS, Rev. WILLIAM, over the Ch. in Plainfield, Conn., June 9. Sermon by Rev. Seth Sweetser, D. D., Worcester, Mass. Installing Prayer by Rev. Thomas L. Shipman, Jewett City, Conn.

POND, Rev. WM. C., over the 3d Ch., San Francisco, Cal., Apr. 8. Sermon by Rev. A. L. Stone, D. D.

POPE, Rev. CHARLES H., over the Ch. in Princeton, Cal., May 12. Sermon by Rev. Israel E. Dwinell, D. D., Sacramento, Cal.

REYNOLDS, Rev. WILLIAM T., over the Ch. at North Haven, Conn., Apr. 29. Sermon by Rev. Edward L. Clark, New Haven, Conn. Installing Prayer by Rev. George A. Bryan.

ROBERTS, Rev. JAMES G., over the Ch. in Kansas, Mo., Apr. 27. Sermon by Rev. James D. Liggett, of Leavenworth, Kansas. Installing Prayer by Rev. Edwin B. Turner, Agent for A. H. M. S., for Mo.

SANDERS, Rev. Clarendon M., over the Ch. in Indianapolis, Ind., May 23. Sermon by Rev. E. Frank Howe, of Terre Haute.

SMITH, Rev. MOSES, over the Leavitt St. Cong. Ch., Chicago, Ill., May 4. Sermon by Rev. Wm. W. Patton, D. D. Installing Prayer by Rev. Edward P. Goodwin, Chicago, Ill.

STAATS, Rev. HENRY T., over the 1st Cong. Ch. in Fair Haven, Conn., March 31. Sermon by Rev. George L. Walker, of New Haven. Installing Prayer by Rev. John S. C. Abbott, of New Haven.

TAYLOR, Rev. JEREMIAH, D. D., over the Ch. in West Killingly, Conn., May 12. Sermon by Rev. Robert G. Hutchins, Brooklyn, N. Y. Installing Prayer by Rev. Andrew Dunning, Thompson, Conn.

TITUS, Rev. EUGENE H., over the 1st Cong. Ch. Bethel, Me., June 1. Sermon by Rev. Lucius

R. Eastman, Jr., of East Somerville, Mass. Installing Prayer by Rev. John Elliott, of Rumford.

WINSLOW, Rev. HORACE, over the Cong. Ch., Willimantic, Conn., Apr. 28. Sermon by Rev. Raymond H. Seelye, of Haverhill, Mass.

MINISTERS DISMISSED.

1869.

ABBOT, Rev. LYMAN, from the New England Ch. in New York City.

BARROWS, Rev. WILLIAM, D. D., from the Old South Ch., Reading, Mass., May 6.

BELDEN, Rev. WILLIAM W., from the Ch. in Gardner, Mass., March 22.

BURTON, Rev. HORATIO N., from the Ch. in Newbury, Vt., March 16.

BYINGTON, Rev. GEORGE B., from the Ch. in Benson, Vt., May 12.

CASS, Rev. JOHN W., from the Ch. in Sandwich, Ill., May 29.

COCHRAN, Rev. SAMUEL D., D. D., from the Ch. in Grinnell, Io., Apr. 13.

COLMAN, Rev. George W., from the Evangelical Ch. in Acton, Mass.

DANIELSON, Rev. JOSEPH, from the 2d Ch. in Westbrook, Me., March 23.

DAY, Rev. HIRAM, from the Ch. in Windham, Conn., March 24.

EGGLESTON, Rev. NATHANIEL H., from the Ch. in Stockbridge, Mass., March 31.

GARDNER, Rev. AUSTIN, from the Ch. in Ludlow, Mass., March 25.

GLIDDEN, Rev. KIAH B., from the Ch. in Redding, Conn.

HALE, Rev. JOHN G., from the Ch. in Poultney, Vt., Feb. 23.

HALL, Rev. EDWIN, Jr., from the South Ch., New Hartford, Conn.

HALL, Rev. HENRY L., from the High St. Cong. Ch. in Auburn, Me., March 24.

HAZEN, Rev. TIMOTHY A., from the Ch. in South Egremont, Mass., May 10.

HOOKE, Rev. EDWARD T., from the Ch. in Broad Brook, Conn.

HOOKE, Rev. EDWARD P., from the Mystic Ch. in Medford, Mass., March 31.

LORD, Rev. CHARLES E., from the Ch. in Chester, Vt., April 6.

McLOUD, Rev. ANSON, from the Cong. Ch. in Topsfield, Mass., April 27.

MORGAN, Rev. DAVID S., from the Ch. in Worthington, Mass., May 26.

MORTON, Rev. WILLIAM D., from the Ch. in Huntington, Conn., May 4.

PALMER, Rev. EDWIN B., from the Ch. in Southbridge, Mass., May 3.

PRINCE, Rev. NEWELL A., from the Ch. in Simsbury, Conn.

SALTER, Rev. CHARLES C., from the Plymouth Ch. in Minneapolis, Minn., April 14.

SARGENT, Rev. ROGER M., from the Cong. Ch. in Farmington, N. H., May 2.

SHERMAN, Rev. CHARLES S., from the Ch. in Naugatuck, Conn., May 27.

SPALDING, Rev. GEORGE B., from the Park Cong. Ch. in Hartford, Conn., March 23.

TODD, Rev. JOHN E., from the Central Ch., Boston, April 28.

TORREY, Rev. WATSON W., from the Ch. in Sherman, Conn.

UNDERWOOD, Rev. REFUS S., from the Free Cong. Ch. in Lawrence, Mass., June 14.

WHITMAN, Rev. John S., from the Ch. in Sprague, Conn., March 24.

WHITON, Rev. JAMES M., from the 1st Ch. in Lynn, Mass., April 13.

WILLIAMS, Rev. LEWIS, from the Ch. in New Preston Hill, Conn.
WILLIAMS, Rev. MOSELY H., from the 2d Cong. Ch. in Philadelphia, Penn., April 13.

MINISTERS MARRIED.

1869.

BEARD — PARKER. In Montville, Conn., June 10, Rev. Wm. H. Beard, of Freedom, Me., to Miss Mary A. Parker.
CHASE — SEVER. In Kingston, Mass., June 22, Rev. Henry L. Chase, of Dyersville, Io., to Miss Nancy R. Sever.
GALE — FELT. In Temple, N. H., May 13, Rev. S. F. Gale, of New Marlboro', Mass., to Miss E. T. Felt, of Temple.
HAYES — COBB. June, Rev. Stephen H. Hayes, of South Weymouth, Mass., to Miss Mary E. Cobb, of Timmouth, Vt.
OXNARD — RAYMOND. In Angola, N. Y., June 7, by Rev. Charles Strong, Rev. Frederick Oxnard, of Johnson, Vt., to Miss L. A. Raymond.
RANSLOW — KINGSBURY. In Norwich, Vt., May 11, by Rev. John D. Kingsbury, Rev. E. J. Ranslow, son of the late G. W. Ranslow, to Miss Ellen E. Kingsbury.
ROCKWOOD — MURDOCK. May 11, Rev. George Rockwood, of Rensselaer Falls, N. Y., to Miss Ellen M., adopted daughter of Alvah Murdock, of Philadelphia, Pa.
WELLS — LEEFER. In Atlanta, Ill., Apr. 6, Rev. Spencer R. Wells, Missionary to India, to Miss Mary Leefer, of Atlanta.
WHITEHILL — PARMENTER. In South Sudbury, Mass., May 4, Rev. John Whitehill, of Palmer, to Miss Lizzie A., daughter of Jesse Parmenter, of South Sudbury.

MINISTERS DECEASED.

1869.

AIKEN, Rev. SILAS, D. D., in Rutland, Vt., April 8, aged 69.
BREED, Rev. WILLIAM J., in Westville, Mass., April 12.
JONES, Rev. ELLIAH, in Minot, Me., April 29, aged 78.
KING, Rev. JONAS, D. D., in Athens, Greece, May 22, aged 76 years.
NORTH, Rev. ALFRED, formerly missionary of the A. B. C. F. M. in India, in Chilton, Wis., March 3, aged 62.
NOTT, Rev. SAMUEL, in Hartford, Conn., June 1, aged 81.
PETERS, Rev. ABSALOM, D. D., in New York City, May 18, aged 75.
SOULE, Rev. CHARLES, in Portland, Me., May 31, aged 75.
WHITE, Rev. PLINY H., in Coventry, Vt., April 24, aged 46.

MINISTERS' WIVES DECEASED.

1869.

CHAPMAN, Mrs. MARY C. H., wife of Rev. Jacob, in Deerfield, N. H., Apr. 6, aged 55.
COLMAN, Mrs. ABBY P., widow of Rev. Ebenezer, in Princeton, Ill., March 25, aged 73.
HOPKINS, Mrs. ALICE K., wife of Rev. Henry, in Westfield, Mass., Feb. 17.
PEASE, Mrs. MABEL R., wife of Rev. Giles, in Boston, Mass., Apr. 19, aged 58 years.
TALCOTT, Mrs. C., widow of the late Rev. Harvey, of Portland, Conn., Apr. 23, in Waterbury, Conn., aged 69.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Sixteenth Annual Meeting of the American Congregational Association (agreeably to notice in the Congregationalist and Recorder) was held May 25, 1869, at 12 M., in their rooms, No. 40 Winter Street.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. Charles W. Wood, of Campello.

The minutes of the last Annual Meeting were read and approved.

The Annual Report was read by the Corresponding Secretary, accepted, and referred to the Board of Directors for publication.

The Treasurer read his Report, and it received the same reference.

The following officers were chosen for the ensuing year:—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.
Hon. WILLIAM W. THOMAS, Portland, Me.
Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
Hon. WILLIAM C. CLARKE, Manchester, N. H.
Rev. HARVEY D. KITCHEL, D. D., Middlebury, Vt.
Rev. JACOB IDE, D. D., Medway, Mass.
Rev. SETH SWEETSER, D. D., Worcester, Mass.
Hon. SAMUEL WILLISTON, Easthampton, Mass.
Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
Hon. AMOS C. BARSTOW, Providence, R. I.
Rev. LEONARD BACON, D. D., New Haven, Conn.
Hon. WILLIAM A. BUCKINGHAM, Norwich, Conn.
Rev. JOSEPH P. THOMPSON, D. D., New York City.
Rev. RAY PALMER, D. D., New York City.
Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.

Hon. CHARLES G. HAMMOND, Chicago, Ill.
Rev. JOHN J. MITER, Beaver Dam, Wis.
Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
Rev. ASA TURNER, Denmark, Iowa.
Rev. JESSE GUERNSEY, Dubuque, Iowa.
Rev. GEORGE MOOAR, Oakland, Cal.
Rev. HENRY WILKES, D. D., Montreal, Que.

Directors.

Hon. EDWARD S. TOBEY, Boston.	SAMUEL D. WARREN, Esq., Boston.
GARDNER GREENE HUBBARD, Esq., Boston.	SAMUEL JOHNSON, JR., Esq., Boston.
Rev. RUFUS ANDERSON, D. D., Boston.	Rev. EDWIN B. WEBB, D. D., Boston.
Rev. AUGUSTUS C. THOMPSON, D. D., Boston.	Rev. N. G. CLARK, D. D., Boston.
JOHN FIELD, Esq., Boston.	Hon. RUFUS S. FROST, Boston.
Rev. ALONZO H. QUINT, D. D., New Bedford.	J. RUSSELL BRADFORD, Boston.
EZRA FARNSWORTH, Esq., Boston.	WM. C. STRONG, Esq., Brighton.

Corresponding Secretary and Librarian.

REV. ISAAC P. LANGWORTHY, Boston.

Recording Secretary.

REV. DANIEL P. NOYES, Boston.

Treasurer.

JAMES P. MELLEDGE, Esq., Boston.

Auditor.

ALPHEUS HARDY, Esq., Boston.

On motion of Rev. Rufus Anderson, D. D., it was

Voted, That, as the sense of this meeting, it is both desirable and expedient for the Directors to lose no time in securing the proposed Congregational House in Boston; either by a separate and independent erection at the expense of the American Congregational Association, or by joint co-operation with other kindred societies.

Adjourned.

DANIEL P. NOYES,
Recording Secretary.

SYNOPSIS OF THE ACCOUNT OF THE AMERICAN CONGREGATIONAL ASSOCIATION WITH J. P. MELLEGE, TREASURER,
FOR THE YEAR ENDING MAY 20, 1869.

Dr.

To Cash paid Firemen's Insurance Company, additional Insurance on Library	\$62.50
" " Neptune Insurance Company, " "	150.00
" " J. A. Howard, Rent of Rooms, 1 year	1,500.00
" " Salary of Corresponding Secretary and Librarian; of the Assistant Librarian; Travelling Expenses, Postage, Express, &c.	2,917.40
" " Welch, Bigelow, & Co., Printing	27.87
" " Coal	35.50
" " William Cheever, Shelves	87.83
" " Water Tax for 1869	9.00
" " Brewster, Street, & Co., 23 United States Bonds, 1867, \$1,000.00 each	23,000.00
" @ 8 1/2% Premium	1,923.25
Balance due Amer. Cong. Association May 20th, 1869	4,073.76
	<u>\$38,780.11</u>

Boston, May 20, 1869.

Cr.

By Balance Account last year	\$4,323.54
" Jordan, Marsh, & Co., for their Note	\$25,000.00
Interest on the same, 11 months, 27 days, @ 7%	1,735.41
" July Coupons	750.00
" @ 4 1/4% Premium	312.96
" January Coupons	750.00
" @ 3 1/2% Premium	273.00
" Rent from American Peace Society	1,033.00
" " Western College	37.50
" " Home Evangelization Committee	37.50
" " American and Foreign Christian Union	37.50
" Trustees of Phillips Academy for use of room	9.00
" Sundry Life Memberships	6.00
" Contributions and Donations	130.20
" Interest on Temporary Loan	250.00
	<u>\$38,780.11</u>

J. P. MELLEGE, Treasurer.

As Auditor, I have examined this account, find it properly vouched and correctly cast.

Boston, May 22, 1869.

ALPHEUS HARDY.

THE SIXTEENTH ANNUAL REPORT OF THE DIRECTORS
OF THE AMERICAN CONGREGATIONAL ASSOCIATION.

IN presenting their Sixteenth Annual Report, the Directors of the American Congregational Association are happy to state that the Library has been greatly increased during the past year, and that many things of rare value have been placed upon its shelves. In the present financial embarrassments among business men, it has not been deemed advisable to urge, with too much pertinacity, the claims of this Association for the necessary funds to erect the "Congregational House," so long ago projected, and now so much needed. While watching and waiting for more hopeful business prospects, and regarding every additional book a new appeal for the fire-proof building, the Librarian has given his chief attention to the work of searching out and securing, mostly as donations, such books, pamphlets, and manuscripts as would be useful here either in permanency, to meet an existing want, or for exchange or sale, thus making everything coming to his hands available. The results have been highly encouraging. The additions have been greater than in any previous year, both in the number of books obtained, and in their value. The facilities for exchanges are now quite large, and duplicates can be turned to good account. Many persons have become acquainted with the objects of the Association, and are contributors to its literary treasures, and at the same time are interested to secure such additions as are within their reach, otherwise destined to the waste-basket, or to remain useless in closets or attics, and thus become food for rats and worms; and it is certain that no time is to be lost in gathering what may still be found that illustrates the principles, describes the course, and gives the history of those men who laid the foundations of our own churches as well as of our civil government.

The last Annual Report gave the whole number of bound volumes to be eight thousand and fifty-eight, or seven thousand five hundred and four besides duplicates. The present number, from actual count, is TEN THOUSAND SEVEN HUNDRED AND THIRTY-NINE, eleven hundred and thirty-two of which are duplicates, — a gain of two thousand six hundred and eighty bound volumes, — giving us NINE THOUSAND SIX HUNDRED AND SEVEN volumes exclusive of duplicates, making an absolute gain during the year of our regular series of TWO THOUSAND ONE HUNDRED AND THREE. There have also been added, by gifts and exchanges, over ten thousand pamphlets, which, added to the number previously upon our shelves, give us, on a careful estimate, between forty-five and fifty thousand pamphlets, full one fourth of which are duplicates. Between one and two hundred volumes of pamphlets have been bound during the year, and the means

only are wanting to bind a thousand volumes more. Among the books added this past year are: *The Power of the Congregational Churches*, by John Davenport, 1672; *Church Discipline*, by Bragge; *Saybrook Confession*, 1760; *Church Government and Church Covenant* discussed; *Answer to Thirty-Two Questions*; *Apologie of Elders*, and an *Answer to the Nine Positions about Church Government*, 1643; *Increase Mather on Ecclesiastical Councils*; *Church Governments*, by John Owen, 1689; *Mather's Ratio Disciplinae*, perfect copy; wanting leaves in *C. Mather's Magnalia*, folio, so the text of that great work is now complete; *Cotton Mather's Johannes in Eremo*; *Cambridge Platform and Articles of Faith*, 1680; *John Cotton's Bloudy Tennent*; *John Cotton on Canticles*; *Parable of the Ten Virgins*, by Thomas Shepard; *The Answer of several Ministers, in and near Boston, to that case of Conscience, Whether it is lawful for a Man to marry his Deceased Wife's Sister*; *The Christian Witness*, twenty-one volumes, finely bound, the great work of Dr. Campbell, and *The British Quarterly Review*, forty-four volumes, edited by Dr. Vaughan, secured and donated, by the Rev. Robert Ashton, of London, a valuable acquisition; *Biographical Sketches* (by Rev. Emerson Davis, D. D., of Westfield) of deceased New England Pastors, in manuscript, making five large quarto volumes, the gift of his widow, the life work of her husband. These, and many others of earlier and later date, and of scarcely less value, have been secured, either of which it would be very difficult to duplicate. Some results of councils and controversial pamphlets of marked worth have been procured; also, *State Registers* of early dates, among them the first of the Massachusetts series, 1767, and containing the earliest printed list of the ministers of the State known to this board. Were the accumulations of this year alone singled out, and properly arranged by themselves, it is believed that any one acquainted with libraries would say that a good year's work has been done. These, added to the treasures previously gathered, make this library unusually rich in Congregational, early New England, and ecclesiastical history, affording better facilities to students of either than most of our older public libraries. It should be said that not a farthing has been drawn from the treasury for either the purchase or binding of books during the past year.

Contemplating what has already been done in this single direction, and what is possible to be done with fair advantages, it is a matter of great surprise that the means to erect a large fire-proof building for this and kindred purposes have not, long since, been forthcoming. It is certain that there are now one hundred men in the Congregational churches of Boston and not very remote vicinity, if fairly divided, either ten of whom could, without detriment to their business or injury to their families, — even in these troublous times, — put this building speedily into the process of erec-

tion. They give now annually what would at once relieve our treasury. Why do they not, and why will they not, turn their benefactions for once, at least, in this direction? Is not the object sufficiently Christian? It is certainly nothing else. Is it not sufficiently broad and extensive in its scope? It is designed to embrace everything we hold dear in the form of Christian growth and work. Other great branches of the Christian family — Presbyterians, both schools, Methodists, and Baptists — find it altogether for the interest of Christ's cause, as represented by them, to have and occupy a denominational "home" chiefly for home purposes. Our branch is not exempt from this same necessity. Congregationalism wants a large, safe, commodious building in this home of the Puritans for the books, pamphlets, manuscripts, and suchlike it now has, and now imperilled, and for ten times as much more equally valuable, and which could be quickly gathered were its safety guaranteed, and a fair amount for some purchases and binding and working it up provided. This alone surely ought to command the needed funds; and few things can this generation do that would be more highly appreciated by posterity, or that would more quickly and certainly and continuously bless the world. Then to provide in the same building suitable rooms for our various benevolent societies that have offices in Boston; thus bringing to one point, and under one roof, all that affiliate in the great work of Congregational Christianization, thus greatly promoting the convenience of contributors and visitors, and economizing the administration of the affairs of these now scattered organizations, and greatly increasing the moral power of every one of them, and preparing the way for further consolidations, if these seem necessary. In this alone is an object worthy the generous benefactions of the giving. Then to have a "home" for our three thousand ministers and three hundred thousand church-members in this old and first home of the Puritans, — a place for consultation, for mutual intercourse, for fraternal greetings; to have in this nineteenth century a symbol of our faith, so far as it can be shadowed forth, something that speaks to the eye without, and is filled with food for the mind and heart within, a living monument, inhabited by workers for Christ through all the open channels for Christian influences throughout the world, always accessible to the Christian, resident or sojourner, where either or both can be instructed from the recorded experiences of the sainted dead, and be cheered and encouraged by the cordial greetings and sympathy of fellow-laborers yet alive; and by such a structure, so occupied, awakening here a deeper interest in, and a greater respect for, the principles upon which our civil and religious institutions were established; for THIS ALONE a very large amount of consecrated funds might be most usefully employed. Then such a "home" here would send good cheer to distant and frontier laborers, who are now puzzled to tell where Congregationalism is, or is so

embodied that its history and literature and working and character can be ascertained; and, moreover, it would become at once, or very quickly, such a centre of correspondence with co-workers in all places wheresoever our ministers and our missionaries, home and foreign, are to be found, such as now nowhere exists upon the face of the earth, but which the Christian world now very much needs. For these and many other important and pressing reasons, this object should appeal successfully to giving Christians in our churches.

But may it not be that the apparent reluctance to aid this object springs from a want of appreciation of the polity we accept, from a feeling that it is less Christian, if Christian at all, to work denominationally? Certain it is that Boston and many other Congregationalists, for the last forty years have, as a rule, given all but exclusively to mixed or so-called Catholic organizations, aside from sustaining their own particular churches, while the other partners in these societies have kept up and vigorously sustained their own denominational organizations, and have always stood ready to reap the fruits of the several union movements. The consequence is that Congregationalists have been growing relatively weaker, while every professed co-operating denomination has been growing relatively stronger in the very place where the former had the precedence, the possession, the character, the everything needed save a due self-respect and proper regard for the great principles with which they were intrusted. Practically this co-operative theory has worked badly for the party mostly relied on for both funds and laborers. And yet not a few are urging its continuance, because, they say, "it is magnanimous," and to work denominationally "is sectarian and uncongregational; we would as soon help other denominations as our own, and for some places, sooner; we are for the largest liberty, especially for union with all earnest Christians; we despise this effort to push one's own polity."

To all this it may be answered that if this liberty, or enlarged charity, is worth using thus freely, it is worth **KEEPING** and perpetuating. But helping to build up other branches of the Christian family is helping to establish a polity which repudiates this liberty; for Congregationalists alone hold or rightfully claim it. And in nine cases out of ten this aid is given to establish another where the congregational polity could just as well be established. Besides, we believe Congregationalism to be the church polity of the New Testament. When, therefore, an opportunity is afforded, or can be created, to do the *best* thing for a needy community, how can we have a moral right to do, instead, a second, or third, or fifth best? It is only when we cannot do the best that we are justified in trying to do the next best. Our congregational givers have seldom been driven to this latter extremity. Besides, again, why resort to union or-

ganizations when by our principles and polity we have or can command the facilities for doing everything, in about every place, that any or all these union organizations can do? For our principles are as broad as the Bible, and our churches are open to every true Christian. There is not a partner in any one of the co-operating organizations whom we would not take to our fellowship. So that all good and generous givers can have, do have, the grandest opportunities for placing all their benefactions where they will be laying the strongest and surest foundations, and rearing the best superstructures, and doing the most for Christ and perishing souls in the best way.

It is not uncongregational "to provide for our own household," "to keep our own vineyard." The founders of our churches in this country did do this; we, claiming to be their descendants, do it not. Nor is it really magnanimous, nor Christian, nor wise to do a second-best thing when the first-best is equally available and as easily accomplished.

There is a line, in this liberal, charitable theory, beyond which no consistent Christian would go. To that outer line we go with him, only we demand that the stakes shall be put down *there* strong and firm; and within this broad, open circuit, fraternal and loving, like Christianity itself, he shall abide, and live, and die, unless driven beyond by uncontrollable circumstances, or taken to heaven. For the moment he goes out of this into any other embrace, he narrows the circuit, and throws his influence, and gives his character and means for a subordinate instead of the highest good.

It is, then, more Christian, more consistent, more magnanimous for us to give through Congregational channels, when these are available, than through any others.

But whatever may have been expedient, and, perhaps, semi-justifiable in the past, we have now come to a period when there is no excuse for shrinking from bold and earnest efforts through our own agencies to bless the world. Each leading denomination is strong enough to do its own work in its own way. The whole world is open to all, so that there is abundant room. Each has the means for economical work, and there is a great demand for immediate and persistent Christian activity. Popery is rising to power in this country with a rapidity that ought to arouse and bring into play every available resource among Congregationalists to raise effectual barriers against its progress. Nothing could be or would be more dreaded by that insidious and deadly foe to Christian and civil liberty than to see the descendants of the Puritans rallying to the old battle-cry of "Freedom to worship God." Such a power as would be necessarily created by the erection of the proposed Congregational building in Boston would give heart and hope to Christians in many interesting and remote settlements

where churches of our own faith and polity would be gathered; thus establishing little centres of Christian and civil liberty in these destitute places; and these are the best bulwarks conceivable against Popery and every other abomination. But now our own denominational interests are lying so loosely around, and every one suffering if not languishing for the want of the very help so freely granted by its own membership to other interests, the impression is natural and necessary that Congregational principles and polity are lightly esteemed here, scarcely worth preserving; not at all worth the trouble and cost of extending and preserving elsewhere, though never so much wanted. Our denominational record in this regard reflects upon us no credit, and will not bear the Christian construction many are disposed to put upon it. Beyond what now seems to be dreamed of by our good men, and giving, the preservation of our free institutions depends on the strengthening and deepening and extending and perpetuating the principles of Christian and civil liberty embodied and made effective in our Congregational churches as nowhere else under heaven. This is no fancy, no whim, no mere idea, but sober, demonstrable truth. It is not only high time, but more than right, that we stir up our home forces for home work and set up our banner here, even though it be at great cost and inconvenience, and subject us to some censure for beginning to work, as our ancestors wrought, upon our own simple scriptural basis, doing our own work in our own way, leaving every other branch of the Christian family to do precisely the same thing, co-operating always where that promises really more good in the end. It is time to stop this self-depletion and begin to invigorate our own Christian body. Our boasted "magnanimity" and abounding "charity" and so-called "union" and "co-operation" have "co-operated" us as a denomination from the first place in numbers in our country to one far below that of our Methodist, Baptist, and Presbyterian brethren. They have known the advantages of denominational action, and have reaped its fruits. We have given them a cordial welcome to our ministers, our church-members, and our purses, and they have freely helped themselves. And it may well be doubted whether any other polity in Christendom could have pursued such a course, and not have been extinguished. That ours now has any place and power in the land is proof that it is of God, and has still a great mission to perform.

It may be urged, in objection to this view, that this simple New Testament polity is extending, and more rapidly now than ever before, notwithstanding co-operative giving has had so largely the precedence. To this it may be replied, most truthfully, that this increase has not been, is not, and never will be where a proper denominational spirit is not. It never happened anywhere, and never can. It comes, as any other good thing comes, by faith and works. Boston, Massachusetts, and indeed

New England Congregationalists have left the great work of extending their own polity to itself, and "itself" has not done it, and so they have not preserved one half their own descendants. Out of New England, where the want of these principles and their fruits has been felt, the denominational or family spirit has been invoked, and there and there only has been our chief increase.

To bring back the old family spirit is greatly needed here at the home-
stead; in no improper rivalry, but simply to make the most of ourselves in the best way for Christ and the world for which he died, and leave behind us, for our children, the inheritance given us by our fathers, unimpaired, ample, and adapted to every exigency in every age.

To do this, and illustrate its existence, others than the Directors of this Association say, "Let the site for the Congregational House in Boston be secured and the building arise as a centre and a signal for Christian work." They are either of the "ten men" out of the suggested "one hundred" who are immediately wanted to come forward in the spirit of the founders of our churches and to say each to the other, "Let us rise up and build." Methodists find readily the means for such a structure here, while they have not a tithe of the resources God has intrusted to us. If they can make such a structure useful here, we more than they. If they can command the means to do it now, why not we, when we have so much to do with in other directions? Our Library, not now half accommodated, too much exposed, rapidly increasing, and destined to increase with threefold rapidity when properly and safely provided for, calls loudly for its fire-proof building. It is now an invaluable treasure, — in some of its features unique, — consulted, referred to, and recognized more and more, as one of the valued resorts of the minister, scholar, and historian, and can surely and quickly be made a source of great moral power, limited by no sectional lines. No denomination in the country has a history and literature so varied, so extensive, so valuable, from which a library, unequalled in its leading features can be gathered, as our own. The sum needed to erect the building is small compared with the inestimable importance of its speedy erection, — is small compared with the number and ability of those for whom it is especially designed. The great increase of our churches in the West, their most favorable beginnings in the now just-opening South, and the certainty of their extension and establishment everywhere our great missionary work is going on, make it especially incumbent on us, at these headquarters, to bring more clearly to view the old landmarks, and to show to the world, by unmistakable signs, our high appreciation of our principles and polity. Our membership outside of this immediate centre only wait a few such subscriptions here for this noble family object as our good men so frequently give to religious and educational institutions not our

own, to enlist them warmly and earnestly in the completion of what is now so well begun. It is certain that the object is good, that we have too much not to have more; that we have gone too far not to go farther now. The Directors do most earnestly commend this subject to the candid and prayerful consideration of all who desire to perpetuate the principles and polity which have done so much to make our country what it is, and are so well adapted to make it what it should be.

The Directors tender their most cordial thanks to the donors of books and pamphlets, and ask a continuance of their favors. A list of donations will be found on the following pages. For a knowledge of the finances of the Association see Treasurer's Report.

In behalf of the Directors,

ISAAC P. LANGWORTHY,

Corresponding Secretary and Librarian.

LIST OF DONATIONS.

	Vols.	Pam.
Abbott, Rev. Edward, Cambridgeport		59
Abbott, Mrs. Joseph H., Beverly	2	1,469
Adams, Rev. George M., Portsmouth, N. H.	9	20
Allen, Mrs. Cyrus, Franklin	8	271
Allen, Rev. George, Worcester	1	
American Board of Commissioners for Foreign Missions	3	466
American Education Society, Newspapers	90	63
Ashton, Rev. Robert, London, Eng.	23	84
Ayer, Rev. Charles L., Willimantic, Conn.		171
Bond, Rev. William B., Thorndike	25	56
Burnham, Samuel, North Cambridge	6	80
Butts, Isaac R., Chelsea	1	
Chelsea, City of	2	20
Chesebrough, Rev. Amos S., Glastenbury, Conn.	29	58
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Clark, Rev. Dorus, D. D., Waltham	2	1
Clark, Rev. N. George, D. D., Boston		168
Collins, Patrick, Dorchester	3	
Corey, F. C., M. D., Sturbridge	6	4
Cushing, C. C., Cambridge		12
Cutter, Abram E., Charlestown	1	11
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Emerson, Rev. Alfred, Fitchburg	1	
Fessenden and Baker, New Bedford	2	
Fisk, Rev. Jonas, Danvers		116
Flint, Charles L., Esq., State House	13	
Ford, Rev. James T., Stowe, Vt.	3	51
French, Jonathan, Roxbury,	37	
Gale, Rev. Nahum, D. D., Lee	41	
Goldsmith, Seth, Charlestown	5	44
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Green, Thomas, Chelsea		10

	Vols.	Pam.
Guild, Reuben A., Providence, R. I.	1	
Holbrook, Dea. ———, Sturbridge	1	11
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Ide, Rev. Alexis W., West Medway	5	16
Jones, Rev. Henry W., Hingham	1	
Kingsman, Abner, Esq., Boston	13	281
Kingsbury, Rev. William H., West Woodstock, Conn.	6	13
Lane, Mrs. J. A., Boston		138
Langworthy, Nathan H., Westerly, R. I.	1	
Maine Historical Society	7	1
Mann, Mrs. ———, Franklin	3	3
Marvin, Rev. Abijah P., Winchendon	1	
Marvin, Theophilus R., Boston	85	139
Massachusetts Historical Society	10	
Means, Rev. James H., Dorchester	1	
Melrose, Town of	1	
Metcalf, Hon. Theron, Boston		6
Mills, Misses Louisa and Susanna, Peabody	1	
Mitchell, Ammi R., Bath, Me.		13
Mitchell, Rev. David M., Waltham	3	6
New Haven Historical Society	1	
Noyes, Rev. Daniel P., Longwood	107	181
Oliphant, Rev. David, Andover	101	25
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Peet, Mrs. Stephen, Beloit, Wis., Manuscripts		1
Perkins, Rev. Frederick T., Sanbornton, N. H.	9	41
Perkins, Noble M., Chelsea	8	
Proctor, John C., Boston		28
Public Library, Boston	2	32
Putnam, Rev. Israel W., D. D., Heirs of, Middleborough	955	
Root, George W., Hartford, Ct.	21	19
Sargent, Moses H., Boston	8	109
Savage, Rev. Minot J., Framingham	1	
Sedgwick, Miss M. B., Stockbridge, 1 bbl. Newspapers		492
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Shaw, Benjamin S., M. D., Boston		20
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Stockwell, Stephen N., Boston	6	384
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Strong, Rev. Elnathan E., Waltham	58	125
Tallman, Benjamin F., Richmond, Me.	19	1
Tallman, Henry, Esq., Bath, Me.	5	36
Tenney, Jonathan, Newton	29	625
Thayer, Rev. William M., Franklin	20	3
Thompson, Rev. Augustus C., D. D., Roxbury	2	1
Thwing, Rev. Edward P., Chelsea		56
Trask, William B., Boston		30
Turner, J. B., St. Louis, Mo.	13	
Walley, Samuel H., Boston	442	254
Ward, Thomas W., Shrewsbury	1	
Wardwell, William H., Boston	4	
Warren, ———, Stow	6	
Wheatland, Henry, M. D., Salem		6
Whiting, Mrs. ———, Franklin		4
Wilder, Rev. Moses H., Paris, N. Y.	22	1,049
Willey, Rev. Isaac, Pembroke, N. H.		2
Williams, Rev. Charles H., Boston, Manuscripts		

AMERICAN CONGREGATIONAL UNION.

THE Sixteenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, N. Y., on Thursday, May 13, at half past three o'clock, P. M.

Alfred S. Barnes, Esq., Vice-President of the Society, occupied the chair. Prayer was offered by Rev. Ray Palmer, D. D., of New York. The Annual Report of the Board of Trustees was presented by the Rev. Ray Palmer, D. D., Corresponding Secretary. The Treasurer read a summary of his Annual Report for the year ending May 1, 1869. On motion, it was

Voted, That the Annual Report of the Board of Trustees, and of the Treasurer, be accepted and published under the direction of the Board of Trustees.

On motion, the President appointed a committee to nominate officers of the Society for the ensuing year.

The committee reported the following-named gentlemen for the several offices of President, Vice-Presidents, and Trustees, all of whom were duly elected:—

OFFICERS FOR 1869-70.

President.

REV. LEONARD BACON, D. D., New Haven, Conn.

Vice-Presidents.

REV. JOSEPH P. THOMPSON, D. D., New York.

ALFRED S. BARNES, Esq., Brooklyn, N. Y.

REV. RICHARD S. STORRS, Jr., D. D., Brooklyn, N. Y.

REV. HENRY M. STORRS, D. D., Brooklyn, N. Y.

HON. BRADFORD R. WOOD, Albany, N. Y.

REV. THOMAS WICKES, D. D., Jamestown, N. Y.

REV. O. E. DAGGETT, D. D., New Haven, Conn.

HON. WM. A. BUCKINGHAM, Norwich, Conn.

REV. EDWARDS A. PARK, D. D., Andover, Mass.

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REV. ISAAC P. LANGWORTHY, Boston, Mass.

REV. J. M. MANNING, D. D., Boston, Mass.

HON. EMORY WASHBURN, LL.D., Cambridge, Mass.

HON. REUBEN A. CHAPMAN, LL.D., Monson, Mass.

REV. JOHN O. FISKE, D. D., Bath, Maine.

REV. B. P. STONE, D. D., Concord, N. H.

Rev. H. D. KITCHEL, D. D., Middlebury, Vt.
 Hon. JOHN B. PAGE, Rutland, Vt.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.
 S. B. GOOKINS, Esq., Chicago, Ill.
 Rev. JULIUS A. REED, Davenport, Iowa.
 Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.

Trustees.

Rev. WM. IVES BUDINGTON, D. D.	Rev. GEORGE B. BACON.
Rev. MILTON BADGER, D. D.	Rev. J. CLEMENT FRENCH.
Rev. RAY PALMER, D. D.	Rev. C. H. EVEREST.
Rev. CHRISTOPHER CUSHING.	S. NELSON DAVIS, Esq.
HENRY C. BOWEN, Esq.	CHARLES GOULD, Esq.
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JAMES W. ELWELL, Esq.	JAMES H. STORRS, Esq.
N. A. CALKINS, Esq.	WM. HENRY SMITH, Esq.
WILLIAM ALLEN, Esq.	H. H. VAN DYKE, Esq.
SAMUEL HOLMES, Esq.	DWIGHT JOHNSON, Esq.
ROBERT B. BENEDICT, Esq.	

• Officers appointed by the Board of Trustees:—

Corresponding Secretaries.

REV. RAY PALMER, D. D., 49 Bible House, New York.
 REV. CHRISTOPHER CUSHING, 16 Tremont Temple, Boston.

Treasurer and Recording Secretary.

N. A. CALKINS, 146 Grand Street, New York.

The following Resolution was then adopted unanimously:—

Resolved, That, in view of the pressing wants of a large number of feeble churches desirous of erecting houses of worship and looking to us for aid and encouragement, the Trustees are requested to make a vigorous effort the coming year at least to double our receipts. And as one person has generously offered to give *five thousand dollars*, if not less than fifty thousand shall be raised, we recommend to the Trustees to call the attention of all the Congregational churches of the country to the above proposition and urge every church to take up a collection for this object.

The meeting then adjourned.

N. A. CALKINS,
Recording Secretary.

THE SIXTEENTH ANNUAL REPORT OF THE TRUSTEES
OF THE AMERICAN CONGREGATIONAL UNION.

PRELIMINARY REMARKS.

THE Trustees of the Union gladly avail themselves of another opportunity of giving an account of their stewardship. It is profitable, as each year closes, to review carefully its labors, difficulties, and successes. It is highly important to every benevolent institution, that those interested in it be kept fully informed in reference to its work. Christian sympathy with a good cause must be intelligent in order to be steady and enduring.

It was not with a view to meet some one want of the great Congregational brotherhood, but many, that the Congregational Union was originally organized. It was perceived that the time had come for a wide and rapid diffusion of the principles which in New England have borne fruits that have awakened the admiration of the world. The Congregational churches, from the days of the Pilgrims, have been the advocates of general, and, to the greatest extent practicable, of the highest education. They have believed in a free conscience, a free Bible, a free worship; a piety of spiritual affections and not of ritualistic forms; a theology sound, but not crystallized; and a local church complete in itself, yet not isolated, but maintaining the fellowship of the saints. It was impossible but that those who were reared under the influence of such churches should feel constrained to plant others like them when, leaving the homes of their childhood, they went to lay the foundations of social life in the newer States. But when they had been doing this for a course of years, and were called on to do it with greater and greater rapidity, it was felt that there should exist some channel of fraternal intercommunication, some central agency for the promotion of acquaintance and mutual helpfulness among the scattered ministers and churches, and especially of confidence and co-operation between the East and the West. Formed to attain these and kindred ends, the American Congregational Union has already accomplished a great work, far greater than even its sanguine friends ventured to anticipate at the beginning. Still, like all new movements, it has required time and labor for its development. It commenced on a limited scale, and has felt its way to larger activities.

POSITION OF THE CONGREGATIONAL UNION.

Both the time and place of the organization of the Union are now clearly seen to have been wisely ordered of God. The great crisis in our national history was soon to throw open the whole country, and give new impulse

to Christian enterprise. This was eminently the time to move. The city of New York was wisely chosen as the place for such an institution. Experience has abundantly shown this to be the true seat of its operations. This great commercial centre of the country, to which so many of the members of the widely scattered churches are continually coming, offers facilities for the prosecution of its work such as could nowhere else be found. Here, too, is planted and rooted the American Home Missionary Society, the mother of churches and the basis of large hopes for the future. The objects of the Union and its methods of working are in many respects quite distinct from those of that society. Yet in the particular work of church extension they are so closely allied as to make each the supplement and natural adjunct of the other. Each has frequent occasion to take cognizance of the doings of the other. The Union constantly receives the most important help from the agents of the Home Missionary Society in the gathering of reliable information in relation to the churches which apply for aid in building. It is, therefore, not merely a convenience, but a necessity, that these two associations, each pursuing its own ends, should work always side by side.

THE PAST YEAR.

During the past year the Secretary at Boston has laboriously pursued the work of enlisting the ministers and churches in the support of the Union, and especially in its great enterprise of church extension. From Sabbath to Sabbath he has presented the subject at the most important points, and, by public addresses and private letters and conversations, has sought to secure regular and liberal contributions to the treasury, and has received and taken charge of the funds contributed in New England. The correspondence for New England has especially devolved upon him, and he has also represented the Union in the Congregational Quarterly, through each number of which brief reports of its doings and wants have been laid before the public. This important periodical has, with the beginning of the present year, been enlarged and made more valuable than ever to the pastors and intelligent laymen in our churches. The biographical notices of distinguished ministers published in it are alone worth more every year than it costs; while the statistical tables, on which Dr. Quint bestows so much labor, are indispensable to those who would understand the position and progress of Congregationalism in our country.

An extensive correspondence, has been maintained during the year by the Secretary at New York. Applications for grants are commonly preceded by letters of inquiry. In respect to each application, complete and reliable information must be obtained, the important facts relating to each case digested carefully and laid before the Trustees. After their action the result must

be transmitted to each applicant, and it is often necessary subsequently to explain and discuss at length the action of the Board. Besides attending to the correspondence relating to grants made to churches outside of New England for the erection of houses of worship, he has received and answered a great number of letters from ministers inquiring respecting fields of labor; from churches in pursuit of pastors; from brethren in remote fields desiring information, or asking counsel, on various subjects connected with the common work. Something has been attempted and, it is hoped, accomplished in the way of harmonizing discordant views between different sections, and cheering the hearts of brethren in the new fields by assurances of sympathy and remembrance. Larger demands are made each year on his time by those who, coming from different parts of the country, desire to confer with him. To these duties is added the care of making the collections in the extra New England field.

Both the Secretaries have attended and addressed the annual meetings of the principal ecclesiastical bodies East and West, as circumstances have permitted.

The financial affairs of the Union have been managed with great fidelity and care by the Treasurer. In determining the often difficult questions which arise in connection with the payment of grants and the adjustment of details under the legal provisions of the different States in relation to ecclesiastical property and to the securities held by the Union, he has bestowed no small amount of time and labor. He has well deserved the thanks of the churches.

The Congregational ministers of our name in New York, Brooklyn, and the surrounding region have continued through the year to hold their monthly meetings in the rooms of the Union at the Bible House. These meetings are well attended. They afford opportunity for mutual greetings, and for consultation in regard to the interests of the churches; while the discussion of practical topics, assigned from month to month, are spirited and useful.

NEW LINES OF EFFORT.

The attention of the Trustees has been called in the course of the year to the desirableness of anticipating the future wants of the churches that are sure soon to be planted along the great railroads across the continent and other important routes through the newly opened regions. Those intrusted with the management of the affairs of these roads being desirous by a liberal policy to invite the settlement of colonies of the best class along their track, and, with a view to this, being disposed to grant sites for church edifices, — to be held until actually needed, — if application by responsible persons should be made, a committee has been appointed to seek such grants

in a proper manner and by appropriate means. It will be of great advantage to the roads, and will greatly aid in the establishment of Christian institutions, if lots can be secured in eligible positions, on which churches may be built in due time, before the land in the hands of speculators has come to command an exorbitant price. It is anticipated that important results may be connected with this movement, should it succeed.

It is also proposed to use the influence of the Union, so far as possible, for the encouragement of the building of parsonages in connection with houses of worship. It would greatly relieve the privations of home missionaries and their families — of all ministers, indeed — in the newer regions, and would doubtless help to give greater stability to the ministry, if a comfortable home were connected with every Christian sanctuary. The Board, in determining the amount to be granted to particular churches, will hereafter take into account the fact, when known, of the purpose to erect a parsonage, and will regard it as an argument in favor of the largest practicable grant. Even a little encouragement in this direction, it is believed, will often be effectual.

THE WORK OF CHURCH-BUILDING.

We have referred in former years to the vast extent of the field which has been so rapidly opened and is so fast becoming filled with people. We need not recite the details anew. We will simply say that, through the efficient aid of the American Home Missionary Society, ministers of approved character are being sent forth to plant churches wherever the materials are found; and that these young churches, in order to take root and grow up with the growing towns and cities, *must at the outset* have houses in which they may meet for worship. To leave them to struggle on without church edifices, is almost certainly a fatal policy. In the growth of the population they are speedily left behind, and error and unbelief gain not only a foothold but an ascendancy. With even so little aid as a few hundred dollars given at the right time, they are placed on a sure foundation, — are soon able themselves to support the gospel, and become contributors to all branches of Christian charity.

During the past year the Union has paid grants in full to *sixty-four churches*, and in part to three others, making *sixty-seven in all*.

It now stands pledged in full to twenty-nine churches, and in part to two others, making *thirty-one altogether*; and it has nine additional applications before it, on which no action has yet been taken.

The amount of appropriations paid to churches the past year was (\$28,690.35) twenty-eight thousand six hundred and ninety dollars and thirty-five cents. The amount now pledged by vote of the Trustees is (\$13,200) thirteen thousand two hundred dollars. Total given and pledged, \$41,890.35.

The number of churches *completed* within the year by the aid of the Union is sixty-five. The entire cost of these was \$233,947. Thus it is that the small gifts of the Union stimulate individual effort and develop the resources and energy of the young church organizations. If almost two hundred and thirty-four thousand dollars' worth of property has been secured permanently to the service of religion by what the Union has done in a single year, it is most gratifying to think of the grand total thus secured since the work of aiding to build churches was begun. The average cost of each church completed the past year has been \$3,600.

That the entire magnitude of the church-building work may be understood, it may here be stated that the number of churches aided by means of the fund raised by recommendation of the Convention at Albany was two hundred and thirty. The Congregational Union has paid grants to three hundred and eighty-three, all but three of which are finished. The entire number of churches which have received assistance since the holding of the Albany Convention is, therefore, *six hundred and thirteen*.* Is not this a result of Christian effort to be contemplated with unmingled satisfaction? Has not the charity of the churches contributing been well expended in opening so many fountains of spiritual life which shall flow to refresh and save generations not yet born?

AVERAGE AMOUNTS GIVEN.

It has been the desire and earnest endeavor of the Union to relieve the pastors and churches entirely from private and special applications, which were found to be in many ways disastrous to the general work. The Trustees have accordingly made it a fixed rule, that any church which makes direct appeal in its own behalf to the contributing churches, except in its own immediate neighborhood, precludes itself thereby from receiving any grant from the Union. It is a manifest injustice to the great body of needy churches for a small number, by personal appeals, to obtain more than their fair proportion of what will be given for church erection. It deranges or prevents also the systematic collections of the churches, which it is of the utmost importance to maintain. But while wishing to preclude any from taking unfair advantage of the rest, the Board has granted on the average a larger amount to each church than was given in the earlier years of this good work. The average sum paid to each church from the Albany fund by the several committees was only two hundred and thirty-four dollars. The average paid to each that has been aided the past year is four hundred and twelve dollars.

* About \$10,000 besides the above were raised as a special fund in aid of church-building before the Union entered upon this work. Of the results secured by this second fund we have no certain information.

Assistance has been granted from the first to eight churches in building second houses of worship. These were exceptional cases, two having been destroyed by tornadoes, two burned by the rebels in the course of the war, and one by accident. Two were originally small and temporary, and one was removed on account of a change in the business centre of the town. But except in the case of the three destroyed by fire, the amount paid towards both houses has not exceeded the sum of five hundred dollars.

Of the whole number of churches aided by the Union, seven have disbanded, or sold out their property. Three of these have paid back to the treasury of the Union the full sums received from it, and two others more than double the amount originally granted them. One has paid back the grant made to them in part, and will pay the remainder as soon as the property can be sold. By holding the deed of the property of the remaining one the Union is secured.

In no single instance has an appropriation made by the Congregational Union, since it undertook the work of church-building, been lost to the cause.

SPECIAL GRANTS.

In those cases where personal friends or churches in the immediate neighborhood of a particular church are disposed to aid it, their doing so will not be regarded as barring a grant from the Union. But it is earnestly recommended that such special gifts *pass through the treasury of the Union*. There are two important advantages in this. First, the individuals or churches by whom such donations are made will then have due credit for their contributions to the cause; and secondly, the amount so given will go to the church receiving it as a special and additional grant, *under the same conditions* as the other grants of the Union. If the church proves a failure, or ceases to be a Congregational church, the money will be paid back, as in the case of regular grants, to the treasury of the Union to be given to other churches. But if individuals, or neighboring churches, pay their donations directly to the church which they desire to aid, and it fails, or departs from the faith, the money will, of course, be lost.

COLLECTIONS AND LEGACIES.

It is encouraging to find that a greater number of churches have remembered the claim, so special and urgent, which this great work of church erection makes upon them during the past year than on the year preceding. That two legacies of ten thousand dollars each, together with some smaller ones, have been announced as left to aid it, is proof that thoughtful Christian people are beginning to have some just understanding of the subject. We cannot but hope that many more will be anxious so to dis-

tribute their property that they may by it, long after they are dead, be giving the gospel and all Christian influences to the sinful and the needy, may hear in heaven of blessed revivals and souls in multitudes converted unto God in the earthly sanctuaries which they have virtually built.

RESPONSES FROM CHURCHES AIDED.

A pastor writes to the Treasurer: "I am requested, on behalf of the church, to tender our sincere thanks to yourself and the officers of the Congregational Union for their kindness to us in our time of need. It has enabled us to complete our house and rejoice in its being free from debt. We have a neat and very substantial house of worship, which secures to us our proper position as a religious body in the community. Thus we have a fair prospect, under God, of building up his cause. Already we hear our friends speaking of the time when we trust we shall become a self-sustaining church. I think in one year we shall accomplish this desired result. Some who have contributed liberally, according to their means, towards the erection of the church building, have not as yet been able to secure a home for themselves. We thank God and take courage. We shall gladly remember the promptness with which the Congregational Union came to our help, and shall willingly respond to it year by year. May God prosper you in your noble efforts to secure the erection of temples to his worship!"

In a similar strain another writes: "We can never forget the Congregational Union. As yet we are weak, and cannot walk alone. But our place is growing, and so is the church. In a few years, with God's blessing, the church will be self-sustaining. Our Sabbath school has increased to such an extent that we have been obliged to disband the infant class entirely. We are talking of enlarging the chapel the present season."

"I am truly thankful," says another, "that I can say that our church edifice is completed at last, and that the grant of the Union will cover all our indebtedness. What we owe is due for the lumber. God has indeed blessed us, and we have at last a spiritual home, which we could not have secured without help."

From one more letter: "I trust the church will faithfully perform its pledge of taking up a collection each year to aid the Congregational Union. It has a large claim upon us. We have abundant reason to thank God that he has permitted us to enter our present house of worship. It is situated in the centre of business, in a very pleasant location, nearly surrounded by trees and ready of access. It presents a neat and homelike appearance. Our seats are rented, with the exception of a few reserved for strangers. The encouragement and aid afforded us by the Congregational Union prompted our friends to effort in doing what they have

accomplished. We especially thank the Union. This stands on record on our church book."

It cannot fail to afford pleasure to those who have contributed to the funds of the Union to see how great the good that immediately results from the building of a house of worship where it was needed. A new impulse, ordinarily, is at once given to the growth of the church and to the progress of religion, and in many cases the enterprise soon becomes able to sustain itself without asking further assistance from the Home Missionary Society. Once planted, free from debt, the church takes permanent root and grows naturally and healthfully with the growth of the community, till it comes to be surrounded with such other educational and Christian institutions as are needed for the elevation and adornment of society. It is a really heart-stirring thought that from six to seven hundred such centres of moral light and beauty have already been established within the brief period that has passed since the enterprise of giving assistance in the building of houses of worship was commenced, and that these churches have felt such joy and thankfulness and courage as have been expressed in the letters above quoted.

GENERAL VIEWS OF OUR WORK.

Every year's experience shows, with increased clearness, that the cause of pure religion and the future well-being of our country demand of the Congregational churches a more definite purpose and more earnest zeal in reference to the diffusion of those great principles for which our ancestors endured so much. The signs of the times are ominous of a new and determined contest, or, perhaps it is better to say, a resuming of the old contest with new energy between evangelical Christianity, pure, catholic, free, and a ritualistic, mechanical, superstitious ecclesiasticism, alike fatal to the purity of religious life and to the liberty into which, according to the Scriptures, every child of God is born. It is the same battle that has been going on with various fortunes through all the later centuries, especially since Luther. The world can never be transformed by the power of the gospel, till spiritual Christianity is vindicated, and religious freedom, as opposed to authority over the conscience, thoroughly established.

But notwithstanding that the Congregationalism of New England has made her the land of large-minded and strong men, the home of free thought, of general education, of social order and comfort, and the mother of religious catholicity, beyond any other equal portion of the world, too many of her sons and daughters have grown inattentive to the peculiar principles and spirit of the Pilgrim churches. They have been reaping the rich fruits of ancestral piety, wisdom, and self-sacrifice, without reflecting to whom and to what they owe them. There are even those of Puritan descent who have so lost the high principle and the noble religious spirit of the Fathers

of New England, that they seem indifferent to the opportunities for the planting of Congregational churches over the whole country and the diffusion of that theology which, while it is soundly evangelical and orthodox, is in the true sense liberal, and is progressive and vitalizing in its influence. Such, under the plea, perhaps, that they fear sectarianism, oppose denominational activity; as though it were not a Christian duty to have positive convictions as to the best methods of promoting the Saviour's cause, and to work in accordance with them. That is an unfruitful spirit which does little or nothing but carp at the means by which others are striving to do good.

What, as Congregationalists, we eminently need is not a narrow and sectarian zeal, but an enlightened and loving purpose to establish, as widely as practicable in our country, that church polity which makes ecclesiastical oppression impossible, and gives to spiritual religion the pre-eminence which Christ and his gospel assign to it. The fact that, on every side, there is a manifest design to carry back the religious world to the errors and abuses against which the Reformation was a protest; that the battle is yet to be fought out between priestly and churchly despotism, on the one hand, and the simplicity of gospel truth, which, in its spiritual freeness, offers eternal life to all who will believe in Christ, on the other, renders it, perhaps, more than ever the imperative duty of all who have Pilgrim blood in their veins to stand by the Pilgrim faith and discipline. To maintain these in a Christian spirit and with the largest charity towards all who love Christ, is, we are persuaded, to do that which is most likely to secure Christian liberty to all and to render the religious life of our country most intelligent and pure. Let there be found in every part of the land a large body of educated and evangelical Christians who hold to the essential completeness of the local Church; let there be a great fellowship of churches in which sound doctrine, salutary discipline, and exemplary piety are exhibited, with entire freedom from ecclesiastical machinery and sacerdotal pageantry and pretension, and it will not be easy for spiritual despotism to reign in any church organization. Religious freedom will be secured as a national inheritance from generation to generation. It is the duty of all Congregationalists, therefore, for the sake of their country and the world, to disseminate their principles. As our churches have led the way in most of the great benevolent movements of the present century in this hemisphere, so, we may be sure, their influence will continue to be effective for good, and to be generally acknowledged.

CONCLUDING WORDS.

It is with such views as these that the Trustees of the Congregational Union turn once more to the churches with an urgent appeal for a more

general and vigorous co-operation in the great work to which providentially God is specially calling us as one of the tribes of Israel. The work of church erection in particular ought to be prosecuted on a much more extensive scale. It will be impossible to do what the exigency requires of us unless the pastors, who certainly ought to comprehend the existing state of things, will lay the matter before their flocks from year to year, and ask contributions to the treasury of the Union. If many pastors, or those in the stronger churches even, neglect to do this; if collections are only made when special pressure is applied, and not with regularity and from a hearty interest in the work; if the Board, for want of means, is obliged to disappoint the hopes of those who, weighed down with many burdens incident to the settlement of new regions, are striving to build sanctuaries and calling on them for aid, — we shall accomplish comparatively little where we ought to do a work to be thankfully recognized by coming ages. The Trustees and executive officers of the Union will do what they can. But the work is not chiefly theirs. Under Christ, it is the work of the Congregational ministers and churches East and West. Let it be remembered that he, that provideth not for his own hath denied the faith, and is worse than an infidel. What minister or church can consent to lie under the rebuke of the Saviour of all by indifference to the wants and the entreaties of those who are members of the same Christian household with himself? Let each do his own duty.

It is hoped also that godly men and women who are making arrangements for the final disposition of their property will deeply ponder, before deciding to what objects to apply it, the value of a Christian sanctuary set in the midst of a growing population, and will place at the disposal of the Union the means of aiding in the erection of one or of many such houses of worship. Happy the disciple who, when he departs to be with Christ, shall know that through his benefactions waters shall break forth in the desert, and thanksgiving and the voice of melody be heard in the waste places of the wilderness down to unborn generations! The bequest of \$10,000 by the late Mr. Sanford, of New Haven, and the same amount by Mrs. Bartlett, of Windsor Locks, would, if funded, build each one church a year in all time to come. In what other way can any one perpetuate his influence so effectively and surely? Who will follow these examples of Christian generosity and wisdom? The Master must smile on offerings such as these.

By order of the Board of Trustees.

RAY PALMER,
CHRISTOPHER CUSHING, } *Secretaries.*

SUMMARY OF TREASURER'S REPORT.

*The American Congregational Union in Account with N. A. Calkins,
Treasurer.*

Cr.

1869.	By Balance in Treasury May 1, 1868		\$17,537.00
May 1.	Contributions received during the year ending May 1, 1869:—		
	From Maine	\$272.66	
	“ New Hampshire	522.61	
	“ Vermont	582.66	
	“ Massachusetts	9,181.67	
	“ Rhode Island	428.73	
	“ Connecticut	12,436.08	
	“ New York	3,490.77	
	“ New Jersey	824.00	
	“ Pennsylvania	102.39	
	“ Maryland	39.76	
	“ Ohio	767.30	
	“ Indiana	95.09	
	“ Illinois	1,745.11	
	“ Michigan	632.92	
	“ Wisconsin	623.19	
	“ Minnesota	624.80	
	“ Iowa	1,067.23	
	“ Missouri	627.77	
	“ Mississippi	2.05	
	“ Tennessee	12.00	
	“ Kansas	329.00	
	“ California	165.00	
	“ Sale of Land contributed, near Vinton, Iowa	260.00	
	“ Interest on Balance in Treasury	1,229.62	36,092.71
	Total Resources for the year.		\$53,629.71

Dr.

1869.
May 1. To Appropriations paid to the Societies of Congregational Churches, as follows, viz:—

At	Cornish	Maine	Village Church	\$500.00	
“	Norway	“	2d Congregational Church	250.00	\$750.00
“	Ferrieburg	Vermont	“	500.00	
“	Londonderry	“	“	150.00	650.00
“	Freetown	Massachusetts	“	400.00	
“	Lexington	“	“	500.00	
“	West Tisbury	“	“	400.00	1,300.00
“	Fort Lee	New Jersey	“	(Special) 1,084.35	
“	“	“	“	(Loan) 1,000.00	2,084.35
“	Philadelphia	Pennsylvania	Plymouth “	500.00	500.00
“	Bowling Green	Ohio	“	300.00	
“	East Ironton	“ (Ironton P. O.)	Welsh “	500.00	800.00
“	Alamo	Michigan	“	400.00	
“	Alpena	“	“	400.00	
“	Brady	“	“	400.00	
“	Flint	“	“	500.00	
“	Ithaca	“	“	100.00	
“	Kalamo	“	“	500.00	
“	Mattawan	“	“	400.00	
“	Three Oaks	“	1st “	500.00	3,200.00
“	Crystal Lake	Illinois	“	500.00	
“	Malta	“	“	400.00	
“	Plano	“	“	400.00	
“	Richview	“	“	250.00	
“	Rochester Mills	“	West Falls 1st	300.00	1,850.00
	Amount carried forward				\$11,134.35

1869.]

American Congregational Union.

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Amount brought forward				\$11,134.35
At Dartford	Wisconsin	Central Cong. Church of Brooklyn	\$150.00	
" Rio	"	"	500.00	
" Ridgeway	"	Welsh	200.00	
" Sextonville	"	"	400.00	
" Viroqua	"	"	400.00	
" Watertown	"	Welsh	225.00	1,875.00
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" Fremont	Nebraska	"	500.00	500.00
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" Algona	Iowa	"	250.00	
" Charles City	"	"	400.00	
" Cresco	"	1st	200.00	
" Eldora	"	"	350.00	
" Florence	"	"	500.00	
" Fairfax	"	"	200.00	
" Franklin	"	"	300.00	
" Green Mountain	"	"	400.00	
" Independence	"	"	400.00	
" Jefferson	"	"	500.00	
" Mason City	"	1st	500.00	
" Mitchell	"	"	400.00	
" New Liberty	"	"	400.00	
" Polk City	"	"	(Loan) 500.00	
" Prairie City	"	(In part)	(Special) 227.00	
" Wittensburg	"	"	400.00	5,927.00
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" Austin	Minnesota	"	500.00	
" Cottage Grove	"	"	400.00	
" Owatonna	"	"	500.00	
" Spring Valley	"	"	400.00	
" St. Charles	"	"	200.00	2,000.00
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" California	Missouri	"	300.00	
" Greenwood	"	"	500.00	
" Kingston	"	"	500.00	
" Macon	"	"	(Loan) 500.00	
" Pleasant Mount	"	"	350.00	
" Prospect Grove	"	1st	500.00	
" St. Catharine	"	"	500.00	3,150.00
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" Emporia	Kansas	Welsh	300.00	
" Junction City	"	"	500.00	
" Highland	"	"	(\$400 Loan) 900.00	
" Leavenworth	"	Mission	300.00	
" Olathe	"	"	(Special) 104.00	2,104.00
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" Benicia	California	"	500.00	
" Lincoln	"	"	500.00	
" Los Angeles	"	"	($\frac{1}{2}$ Loan) 1,000.00	2,000.00
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Total Amount of Appropriations paid to 67 Churches				\$28,690.85
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To Salaries of officers and Clerk			\$7,850.00	
" Rent of Rooms in New York and Boston			731.00	
" Travelling Expenses of Secretaries			479.55	
" Printing Annual Reports, Circulars, and Advertising			312.43	
" Postage, Telegrams, Revenue Stamps, Stationery, Expressage and Legal Fees			262.31	
" Subscriptions to Congregational Quarterly, for Ministers and Office Life Members' Certificates, Printing, &c.			53.97	9,721.46
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" Appropriations Pledged to 31 Churches			13,200.00	
" Unappropriated Balance in Treasury			2,017.90	15,217.90
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				\$53,629.71

Examined and Approved,

 WILLIAM ALLEN, }
 A. S. BARNES, } Auditors.

New York, May 12, 1869.

LIFE-MEMBER'S CERTIFICATE.

THE LIFE-MEMBER'S CERTIFICATE of the American Congregational Union is designed to be symbolic of and appropriate to the leading object of this society, — church-building at the West. The engraving is composed of three pictures grouped into one. On the extreme left is a sketch of the landing of the Pilgrims, representing them in their first act of worship on the shores of the New World, — the planting of Congregationalism in America. On the extreme right is another sketch, showing a pioneer wagon, drawn by an ox-team, just emerging from the forest in the distance, and approaching a farm-house on the edge of the clearing; while a school-house in the foreground of the picture represents the Sunday use of this important edifice in early settlements, — symbolizing the pioneer movements of the Pilgrims' descendants in establishing their modes of worship while settling the regions of the great West.

The central picture, the most prominent feature of the design, represents a neat modern church edifice, toward the doors of which groups of people may be seen wending their way on Sunday morning to worship the God of the Pilgrims, who guides and protects their descendants.

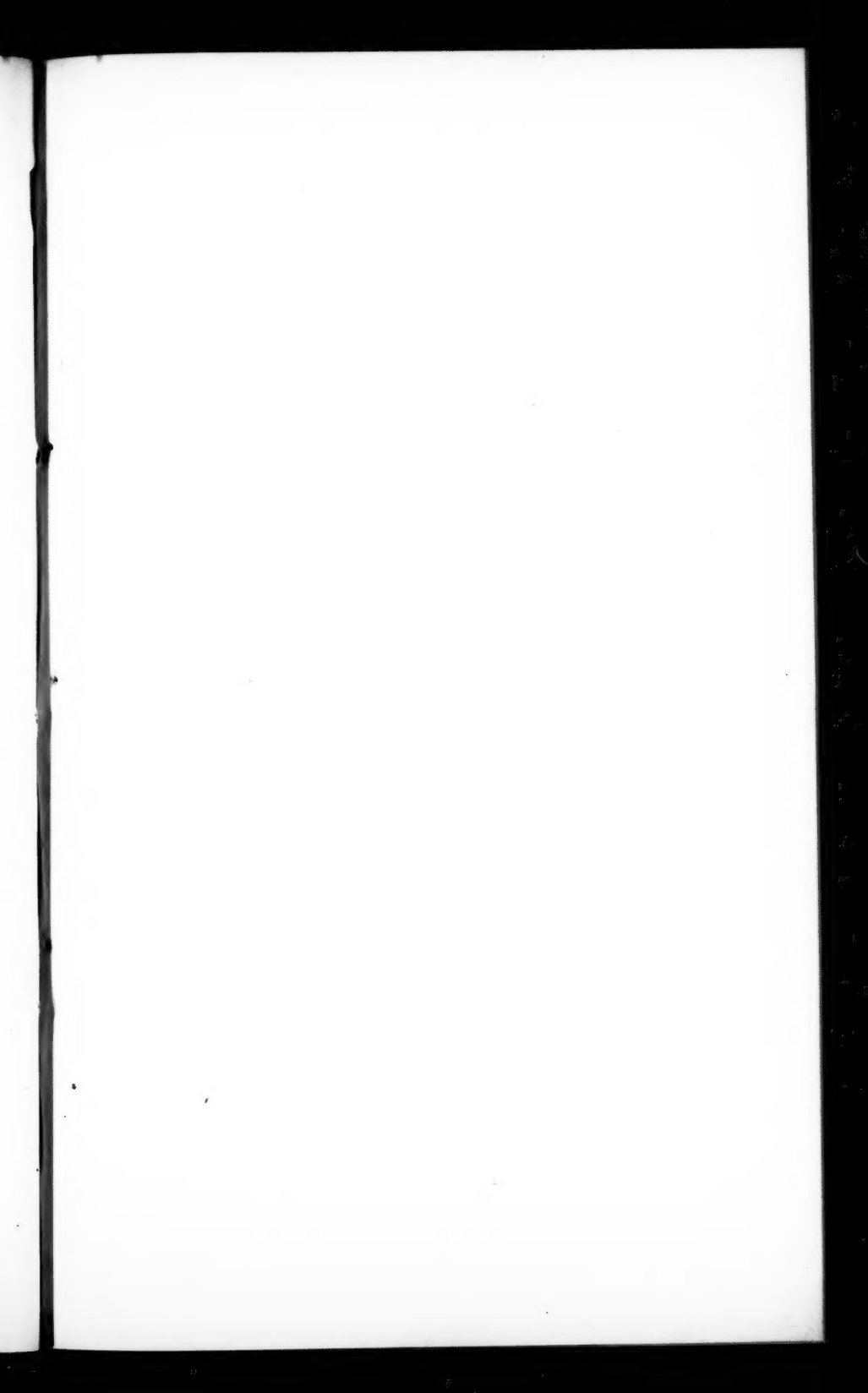
The sketch of the landing of the Pilgrims is encircled by a wreath of evergreens, — suggestive of New England scenery and life; while the picture of the new settlement at the West is surrounded by a wreath of oak leaves and acorns, — symbolic of the character and hardihood of the Sons of the Pilgrims in their Western homes. These wreaths of evergreen and oak blend beneath the central picture of the engraving, — uniting the East and the West.

Thus the design of this engraving represents the spirit of the Pilgrim Fathers, stretching far away into the new settlements of the West, laying there the foundations of Puritan churches, which, in subsequent years, rise up in honor and glory from city, town, and hamlet, and dot the prairies with heavenward-pointing spires.

This picture tells the story of the noble work of the *Congregational Union* in collecting and transmitting the material sympathy of the sons and daughters of New England to the new churches rapidly springing up throughout the West, to enable them to possess neat and comfortable houses of worship, as citadels from which the battles of liberty, justice, and truth may be waged against error and ungodliness in all their forms.

This society has already aided in erecting nearly four hundred such towers of strength for God and the right, and will continue its noble work as the means placed at its disposal shall enable it.

Twenty-five dollars entitles a person to one of these certificates, and to a vote in the meetings of the Union. Five hundred dollars secures the completion of a house of worship worth from three to five thousand dollars.





Engraved by A. H. P. & Co.

REV. THOMAS ALLEN

1799

